

Bilham 9d
D 14
THE 437626
DOOR of KNOWLEDGE

OPENED:

77
IN A

Spiritual Campaign;

O R,

The Operation of War

DIVINELY IMPROVED

Behold, I have given him for a witness to the People, a Leader and Commander to the People. ISAIAH. lv. 4. verse.—And their King shall pass before them. MICAH. ii. 13. verse.

B I R M I N G H A M:

Printed for the Author, by JAMES SKETCHLEY, and sold
by GEORGE KEITH Bookfeller in LONDON.

M D C C L X.

William Parker

~~1000~~
134
3

OPINION

IN

SPRINGS

OF

The Operation of

DIVINITY

TABLE I have given him for a while to the
Lectures, a Reader and Commentator for the
Lectures, a Reader and Commentator for the
Lectures, a Reader and Commentator for the
Lectures, a Reader and Commentator for the

BIRMINGHAM
Printed for the Author, by James Gurney, and
by George Hume, at the London

WILLIAM GURNEY



T H E
Dedication.

To their SERENE HIGHNESSES Prince
HENRY OF PRUSSIA,
AND
Prince FERDINAND of BRUNSWICK.

*M*OST Renowned and Illustrious
amongst the Princes, great in
Virtue, mighty in War, whose
fame sounds from Pole to Pole,
and spreads itself to distant Nations.—In my
Exile state I have attempted an Improvement
upon the art of War, it is Dedicated to your
Royal Highnesses and Humbly craves your Pa-
tronage; I hope you will shield it under your Roy-
al Care, and Countenance it in your Respective
Armies, as the Intent is to spread a Divine
greatness and true Courage in the Soldiers,
teaching their Hands to War and their Fingers

A *

to

THE DEDICATION. ii

*to Fight that he that is Engag'd to fight for
his King and Country might do it Valiantly,
and he that loses his Life for the defence there-
of, might sing of a Conquest too great to be Ex-
press'd, best known to those that can say we are
more than Conquerors thro him that has loved
us. I am with all profound Love and Respect,*

Your Royal HIGHNESSES,

most Obedient

Humble Servant

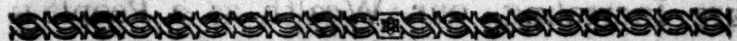
In an Exile State,





The DOOR of KNOWLEDGE

O P E N E D.



TH E Scenes of *War*, at one view Convey the Idea's of Pleasure and Pain; of Joys, and Sorrows, of Troubles and of Triumphs.—Joys that *Princes* are Ambitious of, and *Kings* Embrace as the Meridian of their Bliss. It has Spirited Millions, and Slain its ten Thousand times ten Thousand's; a Number that no Man can Number; witness *Cæsar's Wars*, and *Alexander's Conquests*, *Flanders Fields*, and the Desarts in *Germany*, all stain'd with Blood. Yet however Bloody the Path, they are surely the Steps of Providence, as he Teaches the Hands to War, and the Fingers to Fight! As he Defends the Rights and Properties of his People, by the force of Arms and authority of War; our Civil Rights, and what is
more

more Dear, our Religious Enjoyments, are preserv'd by the Sword; the Sword in the Hand of Providence; was form'd for our defence, its point to pierce the Enemy, and its edge to cut them in two: The weapons of Destruction, are our greatest Preservation whereby the Crown is Supported, our Kingdoms secur'd, our Glories as a Nation are Maintain'd; Our Trade and Commerce persued with safety, our Riches and Treasures are Increasing, our Wealth as a People is Abounding.—Then what mean spirited Soul is that, that is against taking up Arms when the security of the Crown, the safety of the King, the Trade of the Nation, the wealth, Liberty and Priviledges of the people depends, (safely depends in the Hands of Providence,) upon the most couragious Execution of them. But however unacquainted some are with the proper use of Arms and backward others are to learn *Military Discipline*; There is a War that every Christian under Heaven is acquainted with, tho' they may vary and be known by a Thousand Characters in Life; yet they all as one Soul, Center in this, *I find a Law in my Members, Warring against the Law of my mind.*

Of this *Divine Campaign*, I shall Treat from those words you have in *Solomons Song 6*
 Chap,

Chap. V. 13. the last Clause, *what will ye see in the Shulamite, but as it were the Company of two Armies.* The words divide themselves into two parts, *First.* A question Propos'd, *what will ye see in the Shulamite?*—*Secondly,* An answer return'd, *but as it were a company of two Armies.*

First. We may enquire who we are to understand, by the *Shulamite*,—and why called a *Shulamite*.

Secondly. What we are to understand by *two Armies* in the *Shulamite*?

Thirdly. Prove that these two Armies may be seen in the *Shulamite*, *what will ye see in the Shulamite but as it were the company of two Armies?*

First. We are to enquire who we are to understand by the *Shulamite*, I understand the Church of the living God, the Spouse of CHRIST, or a believing Soul married to the LORD of Life and Glory; espous'd to him as a chaste Virgin, who in this song of songs, which is *Solomon's*, or rather which is CHRIST'S song of songs, who is *Dauid's* spiritual Son, the divine *Solomon* in Israel, whose redeeming love is the song of songs, in the Church Millitant, and the Church Triumphant; of whom King *Solomon* in his wisdom, riches, grandure and glory, was but a shadow and Type.

Type. For behold a greater than Solomon is here. Whose love to his people, the Trophy's of whose Blood in their Redemption, composes a song for ever new, in greatness in glory and in joy.

But in this song of songs the *Shulamite* is well known by the endearing characters that CHRIST gives her, he calls her his love; My love says he Chap. v. V. 2. by that advanc'd and ennobled Relation, she stands in to CHRIST as his *Bride*: He therefore calls her his *spouse*, by that sameness of nature that subsists between them, he therefore calls her his Sister, by that complacency, delight and joy he takes in her, he therefore says thou art beautiful O my love fairest amongst Women.

But why is the Church of God or a Soul married to *Christ* call'd a *Shulamite*? from the signification of the word *Shulamite*: Signifies perfection and peace, it was usual with the *Jews* to name Persons with Characters very full and significative, as was the case of *Rachel*, whose delivery she found would cost her, her life, she therefore calls his name *Benoni* which signifies a son of sorrow; and when *Abraham* had an unexpected Child in his old age, he called his name *Isaac*, which signifies a son of joy: So the Church of God is in my Text call'd a *Shulamite*, from the import of the words, Perfection and Peace, Perfection is
what

What she enjoys, Peace is what she possesses in the *Lord Jesus*, therefore says the Lord to his Church, *Ezekiel. xvi. Chap. V. 14.* Thy renown went forth amongst the Heathens for thy Beauty, for it was perfect through my comeliness which I had put upon thee, saith the *Lord God*. The Apostle speaking to the Church; says in him ye are compleat, and verily of a truth, he tells you that the great end of *Christ's* love, blood & power, is to present to himself a Church not having spot or wrinkle or any such thing. But the Church does not only enjoy a perfection of beauty and Righteousness in *Christ*, but likewise a perfection of peace between God and her Soul, seal'd and ratified by him who has made peace by the Blood of his Cross, who has her peace in Heaven, and has by his Death confirm'd an eternal peace in the divine perfection, an everlasting harmony in the mind of the most High, a prophetic view of which made an inspired writer cry out, *mercy and truth have met together, Righteousness and peace have kissed each other.* But likewise the Church enjoys a divine knowledge and communication of this peace from *Christ*, who has made peace in Heaven, peace in the mind, and seals peace between God and the soul, in life, in death, and in the grave. In the

Resurrection morning they shall, says the Prophet, enter into peace; Therefore says the Apostle, *being justified by faith we have peace with God through our Lord Jesus Christ.* This peace as to its nature, Passeth all understanding, as to its gift, it is God's prerogative; As to its center, it is *Christ*; Therefore he says *in the world ye shall have Tribulation but in me peace:* Thus the Church may be called a *Shunamite*, from the import of the words Perfection and peace.

It is observed, that when the men of Israel had sought through all the land for a fair damsel, they found *Abishag the Shunamite*! And it is said she was very fair, now *Abishag* was her name, but *Shunamite* signifi'd her fairness: So the Church of *Christ* as to her name, is the Bride, the Lambs wife, the Queen of Glory, the Spouse of the Bridegroom, the Princes Daughter; But her name *Shulamite* signifies a perfect one: Therefore says *Christ* to his Church, thou art all fair my Love; there is no spot in thee, Cant. Chap. IV. Ver. 7.

But this leads me to the enquiry made, what will ye see in the *Shulamite*? this perfect one, the answer return'd, *as it were the company of two Armies, Mahanahim two Hosts,* strange, amazing strange indeed!

But *First*, what by these two Armies I understand

derstand is the power of sin and grace in a believing Soul; which the Apostle stiles two laws Rom. Chap. VII. Ver. 22. He says *I delight in the law of GOD after the inward Man*: But least the Church to whom he wrote this Epistle, should think this was always his enjoyment, he adds at 23d. Verse, but *I see another law in my members waring against the law of my mind*. It is as much as if he had said, though my mind is engag'd in things Heavenly and Divine, and my delight is therein, I with my mind serve the law of GOD, yet I find an Army of Sin in my members, waring against my mind; therefore he adds with the flesh I serve the law of sin, which makes him speak with such knowledge and certainty of it; but, *I see another law in my member's waring against the law of my mind*: These two laws in a Believer, are like two Armies; continually waring with each other, striving for the mastery, therefore we find the great Apostle triumphs, when the Army of divine grace was strong and lovely, I can says he do all things. And on the other hand, when he was under the power of the Army of Sin in his Members; He says I am carnal sold under Sin, Therefore he Complains of being harrafs'd by the Enemy, when I would do good, evil is present with me.

Indeed

Indeed it is streams from an old fountain! See Gen. 6. Chap. v. verse. God saw the wickedness of man was great, and that every imagination of the thoughts of his heart were evil, and that continually, now this law of sin that War's in the members is productive of evil thoughts, breaking forth in streams of enmity, and carnality, in all the good we do, striving to oppose and obstruct our proceedings in the things of God. How little does the young christian think at his first setting out for God and glory, for Heaven and happiness, that he has such an enterprizing contending power to contend with? They cannot believe till experience and feeling arguments, proves the truth of it, that there is in a child of God, so much of the nature of the child of the *Devil*, that there is in a child of Light, so much Darkness, that there is in an heir of Heaven, so much of Hell! A view of these things, often sinks one strong in faith, much more makes the trembling believer ready to give up its hope, and to write bitter things against himself; saying how is it possible that I can have the life of God in my soul, and find so much of the nature of Hell in me, how can I be an heir of Heaven, and find so much

much of the seeds of Hell, how can I be born of God and find so much of the Devil in me? and then wrings out a fresh the Apostle's deep complaint, *O wretched man that I am, who shall deliver me from the body of this sin, and death.*

But believer, let it be observed, that this Struggle in thy mind is a sure proof of the life of God in thy soul: for had there not been spiritual life in thy soul, thou wouldst never have complain'd of spiritual Death; had there not been the nature of Heaven in thy mind, the nature of Hell would never have been thy burthen! Had not the Eyes of thy mind been divinely enlighten'd, thou wouldst not have been sensible of spiritual darkness; this struggle and Warfare in thy mind, is a solid witness that the good work is begun in thee, a dead man cannot struggle, so a soul dead in Trespases and sins feels nothing of this combat in the mind.

Therefore Believer, be of good courage, thy God will never leave thee nor forsake thee, tho' Sin in thy old corrupt nature be strong and powerfull, it shall never overcome thee, tho' it disturb thee, it shall never destroy thee: But more of this good news in its proper place.

Thus by these two Armies may be Understood, the Activity of the grace of God in the Spiritual

Spiritual mind; and the Activity of Sin in the Carnal mind, in opposing the grace of God in Conversion, in Consolation, in Divine manifestation, by persuading the Soul that its comfort is only a delusion, that it is a Reaping that Harvest of joy from the field of Divine Promises, that does not belong to it.

Therefore says the believer, *I find a Law in my Members Waring against the Law of my mind.*

But, to be more particular, in *First* Shewing wherein the grace of God in the Soul, may be compar'd to an Army. — And *Secondly*, wherein the Law of Sin in the Members, may be compar'd to an Army. — And *Thirdly*, Paint out that these two Armies may be seen in the true believer in *Christ Jesus*.

As my Text says, what will ye see in the *Shulamite*, but as it were the company of two Armies; but a late writer thinks that by these two Armies, we are to understand two bands of *Angels*; but let him remember, the *Angels* are the Churches Life Guards, and ministering Servants to the Heirs of salvation, & stand engag'd for GODS People, but are never said to be seen in his People: it is not said what see you engag'd for the *Shulamite*, but what will ye see in the *Shulamite*, but as it were the company of two Armies.

Which

Which I shall thus Describe.

First, The Army of grace in the Soul, is Faith, Hope, Joy, Love, Humility, Patience, Forbearance, Resignation, Meekness, Charity. This Army of Divine grace, Encamps in the Spiritual mind, see Romans vii. V. 25. *with my mind I serve the Law of God:*

Secondly, the Army of sin, or the Law in the Members may be thus describ'd to be Unbelief, Despair, Distress, Malice, Hatred, Pride, Passion, Revenge, Murmuring, and Repining. This Army of sin Encamps in the Flesh, see Romans vii. 25. *But with the Flesh the Law of sin.*

These two Armies are set in Battle array, Army against Army, and they shout for the Battle, as the Army of the Philistines, was set in Battle array against the Army of Israel.

But I would beg leave to Introduce my intended Discourse, be the following SIMILITUDE.

OBSERVE a young Prince when inclinable to Marry, has a representation of a Princess made to him, in all her Beauty, Dignity, and Glory.—Upon which representation, he sets his heart and affections upon her, and desires her; and says as *Samson* in much the same case, get her for me

me; for she pleaseth me well. Because she, was at a great distance from his Kingdom and Crown. There is a secret marriage between a Prince and Princess first, then one openly; well, she being sent for was taken Captive by a foreign Prince, coming through his Kingdom; in her Captivity she runs deep in debt, breaks the laws of the land, binds herself in allegiance to the foreign Prince.

But the young Prince hears of his intended consort and *Queen* being taken Captive, his heart being set upon her was resolved to rescue her by price, and by power; therefore he unites all his strength and power, and goes himself in person, and finds his intended *Queen* Immers'd in Debt, which he frankly paid, found she had broke the Law of the Land, and that the Governor stood with a drawn Sword at the gate to demand satisfaction for the offence, before he would let her go; upon which he gives satisfaction by endureing the penalty for her, but worst of all; he finds her in Allegiance to the foreign Prince by whom she was taken Captive, she was bound hand and foot, in the castle of Captivity; and the Prince, the strong Man arm'd kept the castle, upon which he resolves to re-
deem

deem her by Power; and so storms the Castle with the Sword drawn: The Engagment happen'd between the Prince, and the strong Man Arm'd, the Battle was bloody indeed, but at length the Prince conquer'd, and the strong Man arm'd fled.

Now when the young Princess saw that her Lover had paid her debt, endur'd her punishment, redeem'd her by strength and power, that his Garments were roll'd in blood for her; that his Love was stronger than Death for her, she said *O King live for ever: When she saw the beauty of his Person, the glorious Majesty of his countenance, she says, there's none upon Earth that I desire besides thee.*

The Prince with joy Embraces her, kindly forgives her, Securely Protects her by his Life Guards, richly Supply's her, bestows on her the attendants of his Throne, the Immunities of his Kingdom.

But it happen'd in the Battle, before the Foreign Prince fled, that he clapt a Letter into the young Princesses bosom, which she Carrys home with her to her Princes Court, and on a certain time She found it there, which on search Prov'd to be her Oath of allegiance to the Foreign Prince by whom she was taken Captive; which gave her much Distress as it Prov'd

the cause of a continual War between the two Princes; the foreign Prince demanded his right to her by her Oath of allegiance to him, but the young Prince pleaded his right to her as her fathers gift to him, his choice of her, his redemption of her by price, by blood, and by power.—But notwithstanding this, the foreign Prince wou'd often assault the Palace Royal, for his rights; which occasion'd the Prince to protect and keep her, by the same power he had redeem'd and rescu'd her from him.

Here I hope the Reader is before hand with me, in the Spiritual Improvement, of the above *Metaphor*; Indeed I should not now press upon his Patience in hindering his time, was it not for the sake of some weak Christians, that are but babes in *Christ*, whose desire is to feed upon the sincere milk of the word, that they may grow thereby.

First, I observ'd the young Prince had a representation of the Princess in all her Dignity, Beauty, and Glory. By which I mean, that the *Lord Jesus Christ* the Prince of Life, had a representation of the Church made to him in the Glas of his Fathers Purposes, Promises, and designs; or in all the Glory the Love of the three that bore record

cord in Heaven prepar'd for her, and design'd for her.

The Church as to her Dignity and birth as a Kings Daughter, therefore a Princess, *Pf. xlv. 13.* which she is by adoption into the family of heaven; *Secondly*, by her spiritual birth, and Regeneration, by her being born from above, not of the will of Man but of God, the King Eternal, Immortal, which Paints her out as a Kings Daughter; *Thirdly*, as to her Beauty and Preciousness, the Love of *Christ* to her takes its date from it, therefore he says. *Isaiah xliii. 4.* Since thou wast Precious in my Sight thou hast been Honourable, and I have Loved thee. *Fourthly*, As to the Churches glory, that of apparel, 'tis all of wrought Gold; that of Possession is an *Inheritance Incorruptible Undeiled, that fadeth not away, reserved in Heaven for her. 1. Pet. i. 4.* Now *Christ* Consider'd as set up from everlasting, as the Head and Husband of the Church see *Micah v. Chap. 2.*—And *Prov. viii. 23.* He had a view of her in all that Dignity, Beauty, and Glory that divine love had ordain'd her too, in all the preparation, and bestowments of grace and glory, the Church chosen in *Christ* before the foundation of the World is said to be for him in love, *Eph. i. 4.*

Upon

Upon this view *Christ* desires her, and requests her as his Spouse at his Fathers hands, therefore says the Holy Ghost speaking to the Father of divine transactions *Psalms xxi. 2. thou hast given him his hearts desire, and hast not withheld the request of his Lips; Christ* himself witnesses the truth when on earth *John xvii. 6, thine they were and thou gavest them me.*

Observe upon this view that *Christ* had of the Church, he does not only desire her and Request her, but fixes his Love on her, takes up his delight and Complacency in her; Her Name is *Hepzibah*, that is, the Lord delighteth in thee, and in *Proverbs viii. 23d. Christ* speaks of his relation and Headship to his Church, and when he had trac'd it from the earliest dates, then says he, my delights were with the Children of Men, see *Zep. iii. 17.* But lest any should Question *Christ* taking an Everlasting Complacency and delight in his people, I wou'd add one argument, that always appear'd to me sure and Satisfactory of the Truth of it; which is by comparing Spiritual things with Spirituall, you find in *P. viii. 30. Christ* speaking of that early Complacency that his Father took in him, as the Head of the Church, O then says he was I by him as one brought up with him, I was Daily
his

his delight rejoicing always before him; and the Father Testifys the truth of this, Isaiah xlii.

1. Behold my servant whom I uphold, mine Elect in whom my Soul delighteth; and again at his Baptism, *This is my beloved Son in whom I am well Pleased.* Now here is a three-fold cord that cannot be broken, of the Fathers delight and Complacency in *Christ*.

But now the Query is, does God take the same delight and complacency in his people as in *Christ* his anointed, the head of the Church? Let us to the Law and to the Testimony, see *John. xvii. 23.* *Christ* speaking to his Father of the love to his People, says, and hast loved them as thou hast loved me: His desire is that the world might know it, that the world might know that thou hast sent me, and hast loved them as thou hast loved me. Nay, he Intercedes for the knowledge of it, and makes it a main end of his Mission on Earth. Therefore, says I have declared thy Name unto them, & I will declare it, for this end, that the love wherewith thou hast loved me might be in them. But does this prove that *Christ* takes the same love and delight in his People, as his Father did in him? Hear an argument from the Lips of him that spake as never Man spake, *John. xv.*

9. *As the Father hath loved me so have I loved you,*

Observe two things, *First*, That Head and Members are form'd together in the womb of Nature, not first the Head, and then the Members, but both together; So in the womb of grace, *Christ* as the head, his People as members, were both form'd together, as one compleat body the Church; Not first *Christ* the Head, and then his People as Members, join'd to him one after another, by conversion, as some would have it; I own, there is an open gathering to *Christ* by conversion, but then it is the fruit of their being gather'd to *Christ* in the Election of Grace; the consequence of his being chosen in him before the foundation of the world. A Parent may be said to gather his Child in his arms, but it affords a solid proof that it was first a Child in the womb, before he gather'd it in his arms; So in like manner there is a secret gathering of the Church in *Christ*, in the Election of grace, their names are said to be writ in Heaven, writ in the Lambs book of life, which is nothing more than that secret gathering them in the bosom of his love, the womb of divine grace; and then there is a gathering of these his Children

Children in his arms in *Christ* at conversion, consolation, and in glorification.

But, *Secondly*. Observe that a Parent takes a delight and complacency in the head and members of his Child; not the head separte from the members of the body, But the head and members of the Child, as one compleat object of delight.

In like manner, God does not take delight in *Christ* as the head separte from the members, but *Christ* as the head of the Church, his people as members of his body, makes one compleat object of divine delight. When he said *this is my beloved Son in whom I am well pleased*; in whom, is very extensive, takes in the Church, the members of his body, therefore says Peter, *in him ye are compleat*, and Paul says Eph. i. Chap. 6. 7. Ver. *in whom we have Redemption to the praise and glory of his grace, he has made us accepted in the beloved, in whom I am well pleased*. Then bespeaks, that he is well pleas'd with our compleatness in him, our Redemption in him, our being accepted in his beloved.

But the second thing observable in the *Metaphor*, was the Princess being sent for, was taken Captive by a foreign Prince.

So in like manner *Christ* having espous'd
his

his Church in the bosom of his everlasting love, Jer. xxxi. 1. Says the Church, the Lord has appeared to me of old, saying I have loved thee with an everlasting love. Therefore he sent by his Prophets and Ministers to fetch her home: but where do they find her? Dead in Trespases and Sins; alienated from the life of God, therefore the Apostle observes Heb. i. 1. GOD who at fundry times spoke to our Fathers by the Prophets; what did they say? that they had labour'd in vain, they returned with this complaint, Isaiah. liii. 1. Who hath believed our report, and to whom is the arm of the Lord Revealed? then said Jesus, Heb. 10. 7. Lo, I come, hath in these last days spoken to us by his Son; but where does Jesus find the poor soul? in a lost estate and condition, for Heaven and happiness, for time and eternity; therefore says he, the son of man came to seek, and to save that which was lost! he finds the Soul taken captive by sin, enslav'd by Satan, as the Prince of the power of the air, that rules in the Children of disobedience.

I observ'd the Princess was run deep in debt, had broke the laws of the land, taken an oath of allegiance to the foreign Prince.

Why this is the very case of the Soul by nature,

nature it is run deep in debt to God; owes him more than ten thousand Talents: has broke his laws, therefore has incur'd a debt of punishment; taken an oath of allegiance to Satan, fond of the ways of sin the path to hell, and Justice as God's governor stands with a drawn sword, to demand satisfaction for every offence; this is the Churches case by nature.

But I observ'd the Prince paid the debt his intended Spouse had contracted, endur'd her penalty for the breach of the Law she had been guilty of, in like manner the Lord *Jesus Christ* the Prince of peace having by representation, secretly espous'd his Church, in the bosom of his everlasting love, resolves upon it that the debt disobedience she had contracted, the Laws she had broken, the punishment she had incur'd shou'd not hinder his open Marriage in grace here, nor the consumation of it in glory hereafter.

Therefore *Jesus* frankly paid the debt of love and praise she ow'd to God, her debt of obedience to the Law, as to its command, and precept: But then there remain'd a debt of penalty and punishment, for the breach of the Law of God, which was not only Death, but a curse in soul and body, but *Christ's* love to his Church was stronger then

D*

Death

Death; therefore says the Apostle Gal. iii. 13. *Christ has redeem'd us from the Curse of the Law being made a Curse for us:* which was when his soul was made an offering for sin, when it was exceeding sorrowful even unto Death; when his soul was sore amaz'd, in an agony sweating great drops of *Blood*, falling to the grownd, when he put away sin, by the sacrifice of himself.

To this give all the Prophets witness; Isa. liii. 5. 6. *He was wounded for our sins,* it pleas'd the Lord to bruise him, for the transgression of my people, was he smiten. And the Apostle Peter observes, *who is own self bore our sins in his own body on the Tree;* the Apostle Paul in his ii. Chap. of Cor. 5. 21. Tells us the great end of *Christs* suffering for us, who hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

Thus *Christ* paid her debt of penalty and punishment, as well as her debt of obedience, and having thus redeem'd her by his Death, giving an eternal satisfaction to Law and Justice by his precious Blood, he now demands her as his right by price. But O amazing! he finds her in a state of Captivity, in the garrison of Hell, bound in the castle of sin, in allegiance with Satan, his and her grand
 enemy

enemy: but having redeem'd her by price, he is resolv'd to rescue her by power; therefore as the Captain of the Lords host, as a warriour in Israel he rides forth in the Chariots of his salvation, to the garrison of Hell; and speaks as one having authority, and says I am come to proclaim liberty to Captives, the opening of the prison door to them that are bound for the day of vengeance is in my heart *Isaiah* lxi. 1. He attacks the Prince of darkness, that had taken his spouse Captive the Battle was bloody, but the Almighty *Jesus* the *I am that I am*, conquers by his blood and power *Col.* ii. 15. Spoiled Principalities and powers, making an open shew of them being triumphant over them; therefore says the Prophet *Isaiah*, lix. 16. *His arm brought salvation.*

Well the Captive Spouse hears of this and like one amazed crys out *Isaiah*, lxiii. 1. who is this that cometh from *Edom* with dyed garments from *Bazrah*? this that is Glorious in his apparel travelling in the greatness of his strength?

The answer comes from the mighty Conqueror, I that speak in righteousness, mighty to save: but she enquir's of him wherefore art thou Red in thine apparel and thy garments like him that treadeth in
the

the wine Press! his answer is love is stronger than Death: I have therefore stain'd all my raiment my vestment is dip'd in blood; the proof love for thee. My Arm has brought salvation to thee, my fury and zeal it hath upheld me; therefore he says *Isaiah* xlii. 22. *Return unto me for I have redeem'd thee; for my head is wet with dew and my Locks with the drops of the Night.*

The spouse hears his voice for he spake as never man spake, as one having authority; and she said it is the voice of my beloved: Upon which she takes a view of his love in paying her debt of obedience, and her debt of punishment; for his redeeming her by blood, rescuing her by his power; his love appears with beams more bright than the Sun, which charms her soul more than Wine, she Immediately crys out, *whom have I in Heaven but thee, and there is none upon Earth I desire besides thee.*

But when she takes a view of his surpassing beauty, the glory and dignity of his person, the sweetness of his countenance; she says to whom Lord should I go but unto thee thou hast the words of eternal life.

The beauty of his Person, is fairer than the children of men, the chiefest amongst ten Thousand. His dignity as the Lord from Heaven, his glory as the brightness of his

his Father's glory: his riches as unsearchable so transports her mind, she in a rapture crys out *Can. v. 16. His mouth is most sweet yea he is altogether lovely, this is my beloved and my Friend.*

I observ'd in the *Metaphor*, that the young Prince took the Princess into his embraces, forgave all her acts of Rebellion, and unkindness to him.

So *Christ* takes the believing Soul into the arms of his everlasting love, his mouth which is most sweet his lips like lillies, dropping sweet smelling Myrrh; he says *Matt. vii. 47. thy Sins which be many are forgiven thee*, the son of man has power on earth to forgive sins. I observ'd the young Prince protected the Princess by his Life Guards, supply'd her wants bestow'd on her the Immunities of his Kingdom.

So the Lord Jesus protects the soul by his Life Guards the Angels; are they not ministering spirits sent forth to minister to them that shall be heirs of salvation? they are guardians by day and by night, the Angels of the Lord encamp round about them that fear him. Likewise *Christ* supplys the soul's ten Thousand times ten Thousand wants! *John i. 16. Out of his fulness they receive, and that grace for grace. He is the Father's*
treasure

treasure house, the Churches Magazine and divine fulness; all the stock of grace and glory in his person is a fountain full for the Church! all the supply that is contain'd in his blood and love, are living streams to a thirsty soul.

Likewise *Christ* bestows on the soul the immunities of his Kingdom, the attendance of his throne, which is, his divine perfections standing engag'd by promise and by oath to supply the soul with graces streams till wafted home to glory's ocean.

The privileges of *Christ's* kingdom is freedom from wrath and curse, if the son make you free: then are you free indeed, enjoyment of his presence in whose presence there is fulness of joy, of his love, whose love is better than Wine, food to eat that the world knows nothing of, Angels food bread of life that came down from Heaven.

I observ'd that the young Prince brought his spouse to his Royal Palace, there to enjoy all that he enjoy'd.

So *Christ* brings the soul to Zion the City and Palace Royal of our God, *Psalms*, xlviii. 3. Where he dwells, there the soul enjoys all that *Christ* as head of the Church enjoys in its measure and Communication, it enjoys in you *Christ's* joys, therefore he says that my

Joy

joy might remain in you that your joy might be full, *Christ's* peace, therefore says *Christ* my peace I leave with you, my peace I give unto you, his grace, to the apostle he says my grace is sufficient for thee, therefore he says thou art ever with me and all that I have is thine.—In *Zion* the soul partakes of the ministration of his word, the administration of his ordinances, sealings of his promises remember, there is a river the stream thereof make glad the City of God.

But once more, it was observed the spouse the Princess coming out of the foreign Prince's Court receives a letter, which he artfully clapt in her bosom, which when open'd prov'd to be the oath of allegiance to him!

So when the Lord Jesus has rescued a poor soul out of the hands of Satan at first it Triumphs and shouts for joy; but soon it finds in its own bosom an oath of allegiance to sin and Satan, bidding him to cry out, when I would do good, evil is present with me: I observed this oath of allegiance gave the Princess much distress, so it grieves a believing soul to find the prevalency of sin in his mind at times, *Rom. vii. 24.* O wretched man that I am who shall deliver me?

It was observed that this oath was the cause of a constant War between the two Princes,
the

the foreign Prince claim'd his right to her by Virtue, but the lawful Prince claim'd his right to her by virtue of her being her Father's gift to him, his by choice, by Purchase, by Power, and conquer'd by Love.

So Satan the Prince of darkness pleads his right to a redeem'd soul, by virtue of that old oath of allegiance the soul has sworn to him, that law of sin that Wars in its members, see *Eph. ii. 2 and 3. Verses.* But *Christ* the Prince of peace, pleads his right to the soul as his Father's gift; you have it *John xvii. 16. Thine they were and thou gavest them me.* His choice *John xv. 16. Ye have not chosen me but I have chosen you.* his purchase *1 Cor. vi. 20. Ye are bought with a price; what price? you see in 1 Peter i. 19. with the precious Blood of Christ as of a LAMB without spot or blemish; his conquest and power Psalm cx. 3. John i. 12. To as many as believed to them gave he power to become the sons of God. Hos. xi. 4. I drew them with the cords of love.* Thus *Christ* has more plea's, and stronger arguments to save than the *Devil* to destroy.

But lastly, Observe this oath of allegiance was the cause of continual War between the two Princes, upon which the young Prince engages to protect and keep his spouse by
the

the same power he had rescu'd her, so *Christ* guards and keeps the Soul with the same power that he redeems it, by his blood, 1 *Pct.* i. 5. *Christ* the Prince of Israel is resolv'd to preserve his spouse and make her happy in time, and to all eternity.

But Satan the Prince of darkness, is resolv'd (if possible) to destroy and make miserable the Church the spouse of *Christ*.

Upon which the Prince of peace, raises an Army in the soul for its sure defence, and Satan raises an Army against the soul, to break down its defence; *Christ* encamps his Army in the spiritual mind, under the Walls of salvation, defended by the Cannon of Heaven.

And Satan the Prince of darkness, encamps his Army in the flesh, and legions of Hell, under the Walls of carnal security, defended by the Cannon of Hell: therefore says the Apostle, Rom. vii. 24. *I with my mind serve the Law of God, but with my flesh the Law of sin.* Now what will ye see in the *Shulamite*, beauty, and brightness, yea, and blackness and deformity, faith and hope, and unbelief and diffidence; joy and love, yea, and distress and trouble, grace and peace, yes, and sin and sorrow.

A company of two Armies commanded

E,

by.

by two Generals, the one is styl'd by the Prophet the Prince of peace, the Lord of Hosts, Jos. xiii. 14. The other is the Prince of the power of the air, the spirit that rules in the children of disobedience: these two Generals head and lead these two Armies, upon which account *Christ* is stil'd, Isa. lv.

4. *The leader and commander of the people.*

But I promis'd to shew wherein the grace of GOD in the soul, might be compar'd to an Army.

First. A Prince raiseth an Army to preserve his rights, & prerogatives, against an invading Enemy.

A believing soul is *Christ's* right by gift, by choice, by purchase, by blood, by love, and by power.

Yet Satan, artfully invades by the Army of sin in the flesh, the throne of the *King of Kings*, makes fierce onsets upon the inheritance and Kingdom of our Lord, and his *Christ*; he attack'd *David*, insomuch that he cries out, I had fainted unless I had believed, and *Paul* complains of a messenger from Satan; but the Army of divine grace, soon appear'd to his relief, *Israels* commander said, my grace is sufficient for thee.

Satan in every attack aims at the destruction in the soul he therefore feeds the fire of

Wars

Wars and Contention in the Mind, upon which the great Apostle cries out, I find a Law in my Members warring against the Law of my Mind; But the *Lord Jesus* aims at the Soul's Salvation, preserves the Rights of his Blood, and Travel of his Soul, that it might appear to Angels and Men that you are the *Lord's*, whether living or dying that it might appear to the Soul, that the Lord has done great things for it. See *Isaiah* xxvi. 12, 13.

But *Secondly*. A Prince raiseth an Army to maintain the Revenues of his Kingdom.

So the Army of Grace in the Soul is raised there to maintain the Revenues of Love, Praise, & thankfulness, due to the *Lord Jesus*; Love to him as the chiefest amongst ten Thousand; as one altogether lovely, returns of Love for his bleeding, dying, raising, interceding Love; thankfulness for blessings bestowed, Promises applyed, Grace sealed, for Comforts, & divine Consolation; Praise, extol his Name, giving Glory to him, enhancing the worth of his Blood, Love and Power.

Now Satan, by the Army of Sin in the Members, endeavours to rob *Christ* of all the Revenues of his Kingdom, by engrossing the Soul, and charming the Mind with earthly Objects; by drawing the Affections to cleave to Things below, in saying, all these
will

will I give thee. But Faith observing the Intreague of the Enemy, says to Satan, get thee behind me, for thou savourest not the things that be of God, and breaks forth in that fulness of Praise it owes to *Christ*; Saying, upon his Head shall the Crown Flourish; worthy, worthy is the Lamb that was slain, ev'n he shall build the Temple, and he shall bear the Glory. *Zac. vi. 13.*

But *Thirdly*. An Army is raised to maintain a Prince's authority, and Power upon his Throne.

A Prince's Prerogative is to Reign there, give Laws to his Subjects, and maintain their Privileges.

Then it is *Christ's* Authority, as Prince of Peace, to reign on his Throne, I mean in *Zion*, for the Lord hath chosen *Zion*, he hath desir'd it for his Habitation; *Psal. cxxxii. 13.* *Zion* is the assembly of his People, his throne is their Hearts, and his dwelling place is the seat of their affections, he has said here will I dwell because I have desired it.

Now Satan aimes to extirpate *Zion's King* from his Throne, by all the formidable host of Hell, he endeavours to get possession of the Throne (I mean the heart,) by his Troops of carnal Lusts, which made the *Apostle* to cry out, I am carnal sold under Sin.

Notwith-

Notwithstanding this, stronger is he that is for you, than he that is against you; therefore says the mighty *Jehovah*, yet have I set my King on my holy Hill of *Zion*, *Psal. ii. 6.* and he shall Reign till he hath put all his Enemies under his Feet, upon which you will see a Proclamation made by *Zion's King*, in *Rom. vi. 20.* where *Sin* hath abounded, *Grace* shall much more abound. See the King's authority over the Host of Hell, *Rom. vi. 14.* *Sin shall not have Dominion over you.*

But it is a Prince's prerogative to give Laws to his Subjects, to maintain their subjection to him; so *Christ* is *Lord* and Law-giver in *Zion*.

There is the moral Law that he gave on Mount *Sinai*, which the *Apostle* says is a Ministration of Death to every Transgressor, *II. Cor. iii. 7.* But I speak of the Laws and Statutes of his house, the goings out and comings in his new Commandment, of Love one to another, the dear remembrance of his Death, Do this in remembrance of me: wait at Wisdom's Gate, and watch at the Posts of her Doors.

Satan aims to evade the force of these laws by the power and prevalency of sin, which Wars in the members, in spreading light thoughts

thoughts of the word of God, nothing but this Manna before our Eyes, esteeming it light Food, a deadness and indifferency to hear it, and in hearing it. O! what a War and struggle, is there in the believers mind, at times, which makes him feelingly to cry out with the great *Apostle*, *I find when I wou'd do good, evil is present with me, and how to perform that which is good I find not; but remember Soul?* he that bids thee hear, bids thee wait, wait on the Lord, therefore do all that he has commanded you; you know that *Christ* commanded the Water Pots to be filled with Water, and they draw'd Wine; so Clay when *Christ* us'd it, open'd the Eyes of one that was born Blind.

Likewise a Prince raiseth an Army not only to maintain his own rights and prerogatives as a Prince, but to maintain his subjects rights and privileges as a people.

Now the rights of *Christ's* subjects are great, for they are all of them heirs of Heaven, of grace here and glory hereafter; therefore their rights are a divine Inheritance, which makes the believer to say the Lord is my portion, saith my soul *Lam. iii. 24* again *Psalms, xvi. 5. The Lord is the portion of mine inheritance, the strength of my heart and my portion for ever; their privileges*

leges are to enjoy the glory, the smiles, and favours of their *King*; in whose favour there is life, and whose loving kindness is better than life.

But by the Law of sin & Death which Wars in the Members, Satan opposes the heir of glory enjoying is own inheritance, by spreading a vail of corruptions before the Eyes of his mind, that he cannot see his right to, and interest in, the exceeding great and precious promises, till he begins to stagger at the promises thro' unbelief.

But the Army of divine grace, that wages War with the Army of sin, being strong in the Lord, and in the power of his might, says *Psalms, xxvii. 1. The Lord is the light of my salvation whom shall I fear, the Lord is the strength of my life of whom shall I be afraid.* As to Possession says faith I know in whom I have believed, this is my beloved, and this is my Friend, thus faith waxes Valiant turns to flight the Army of the aliens.

But *Fourthly*. Two Armies are often encamped in view of each other, this is the case of the *Shulamite*, what will ye see in the *Shulamite*, but a company of two Armies, now in an unregenerate, *Christless* Soul, there is but one Army, which is the host and Army of
of

of the *Devil*, by which he leads the Soul as the strong Man arm'd captive at his will, see *Eph.* ii. 1. 2. 3. But in a believing Soul there is two Armies, the Army of sin is natural, and remains in the strong hold of the carnal mind, the Army of grace is supernatural, and comes into the Soul by regeneration; it is a divine Implantation in the mind, *Peter*, i. 23. *Being born again not of corruptible Seed, but of incorruptible*; these two Armies are encamp'd in sight of each other, the Army of sin in the members, *Rom.* vii. 23. *I find a Law in my members Warring against the Law of my mind, and the Army of grace is encamp'd in the spiritual mind*, *Rom.* vii. 25. So then, *with my mind I myself serve the Law of God*; I delight in the Law of God.

These two Armies being thus so nearly Encamp'd are always observing the motions and operations of each other, the Army of sin are all Sentinals, standing upon their watch, observing the operations of the Army of grace in the mind, whether it be faith in *Christ*, love to him, Injoyment of him, or praising of him; a view of this puts the whole Army in a rage, and Satan at the head of them comes in like a flood with temptations and distractions; but see your
 19 kind

kind deliverer, *Isaiah* lix. 19. *When the enemy comes in like a flood, the spirit of the Lord shall lift up a standard against him.*

The spirit of promise shall take of the things of *Christ*, (*viz.*) his Blood, Righteousness, Love and power, and lift them up in all their authority and power in the mind, against him or as it is in the margin put him to flight; therefore says David *Psalms* xxvii. 3. *Tho' an host shall encamp against me, my heart shall not fear.*

But I wou'd observe *Fifthly*, an Army is commanded by one whose wisdom, skill and courage, has been prov'd.

So the Army of divine grace is commanded by one whose wisdom is an infinite treasure, *Col.* ii. 3. *In whom is hid all the treasures of wisdom and knowledge;* as to his understanding, there is none like him, for it is Infinite, *Psalms* cxlvii. 5. *His understanding is Infinite.* See whether this great personage is your Commander, *Isaiah* lv. 4. *Behold I have given him for a leader and Commander of the people;* which causes a holy joy in the Army, and spreads a dread and a terror thro' the host of Hell: Satan himself stands in awe of this general the Prince of the Lord's host; therefore he says *Matt.* viii. 29. *What have we to do with thee, Jesus, thou*

Son of the most high GOD, art thou come to torment us before our time? the Saviours skill appears in providing such a spiritual Armory for the soul, mention'd in Eph. vi. 10. to 17. That it might be able to stand against all the wiles of the Devil, and having done all might stand.

Yet Satan is a subtil skilful enemy, always watching the most convenient season, when grace is weak, when afar from GOD, when trials abound.

But *Christ's* skill appears in taking the wise one in his own Craftiness; therefore says faith, *when I am weak, then am I strong, and in Psalms, xxxii. 7. Thou shalt compass me about, with songs of Deliverance, for the LORD JEHOVAH is my strength, and my song; he is also become my salvation.* And as to the courage of the Captain of our salvation, faith views and adores it, and with admiration cries out, *Isaiah lxiii. 1. Who is this that cometh from Edom, with dyed garments from Bozrah? glorious in his apparel, travelling in the greatness of his strength? with his Raiment stain'd and his Vestment dipt in Blood? Therefore says faith thro' GOD we shall do Valiantly, for it is he that treadeth down our Enemies.*

Yet the courage of our Adversary the
Devil

Devil is very great, the Army of sin in the members is at times very prevalent and strong, powerful and abounding; that the believer cries out, *Rom. vii. 14. what I hate that do I*, Satan is very bold, attacks with fiery darts, pursues the believer with his suggestions, and bold temptations, from the throne of grace to the house of God: with his Troops the Army of sin in the members harass's him continually, till he cries out *O wretched Man that I am who shall deliver me?* Till faith looks to *Jesus* its leader and commander, then it cries out *Victory, Victory, Ro. vii. 25. I Thank God thro' our Lord Jesus*, for what he thanks God he lets you know, *Rom. viii. 2. For the law of the spirit of life in Christ Jesus, has made me free from the law of Sin and Death.*

But *Sixthly*, I would observe that the presence of a Prince encourages and animates an Army to fight, so the presence of *Christ* the Prince of peace, the *King of Zion*, animates the Army of divine grace in the soul, to fight the good fight of faith, to lay hold on eternal life: when the Valient warrior faith, enjoys the presence of her King, how bold and couragious, she speaks, I can do all things, it then believeth in hope, even against hope, glories in tribulation, rejoices in the glory

glory of God, joys in God thro' our *Lord Jesus*, by whom it hath recieved the atonement. How lively is hope, in the resurrection of *Christ*: hope that maketh not ashamed, because the love of God his shed abroad in the Heart; hope has *Christ* for its object, the *Blood* of atonement for its foundation, the fulfilment of the promises for its expectation see, *Rom.* viii. 24. 25. *Abounds in hope thro' the power of the holy Ghost*, how flaming then is Love, Lord thou knowest all things, thou knowest that I love thee, who have I in Heaven but thee, and there is none upon earth that I desire besides thee: in short, while the Army of divine grace enjoys the smiles and favours of their King, it waxes Valiant in fight, one chases a Thousand, and two puts ten Thousand to flight! the enemy of the soul flees, then faith triumphs with thankfulness, says with the Apostle, *thanks be to God* that causeth us always to triumph in *Christ Jesus*.

But I would observe *Seventhly*, when Armies are encamp'd it is with an intent to oppose and engage each other, therefore the Battle is set in array, Army against Army.

This is the case of these two Armies in the *Shulamite*, the Army of sin in the flesh, and the Army of grace in the mind, is set in array, Army against Army. The

The Troops of Hell commanded by the Prince of darkness are as follows, Unbelief, Dispair, Hatred, Pride, Malice, Revenge, Murdering, Repining, Rebellion.

But the Troops of Heaven, the Army of grace commanded by the Prince of peace, the brightness of the Fathers glory, are as to their charactors; Faith, Hope, Love, Humility, Peace, Forgiveness, Patience, Resignation, Joy, Satisfaction; now these two Armies are set in array Army against Army, they shout for the Battle.

But *First*, the Prince of peace makes his speech to his Army, to Faith the King of Zion saith, take with thee the sword of the spirit, and fight the good fight of faith, and lay hold of eternal life. To hope he says the Vision is for an appointed time, at the end it shall speak, he shall never be ashamed that waiteth for me, saith the *Lord*, *Joel*, ii. 17. To Love he saith, eye hath not seen Ear hath not heard, what God hath prepared for them that love him; to Humility he saith, the ornament of a meek and quiet spirit, is in the sight of God of great price; he giveth grace to the humble, to Patience he saith, let patience have her perfect work, that she may be entire lacking nothing: to Joy he

he faith, rejoice always, & again I say rejoice, for great is your reward in Heaven; to Resignation he faith, he doth all things well, all things shall work together for good; to Peace and expectation, the God of hope, shall fill you with all Joy and Peace in believing; to Satisfaction he faith, God shall wipe all tears away from your Eyes and closeth all with; to him that overcometh, will I grant to sit down with me upon my Throne; *Christ* heads the Army, and says fear not for I am with you.

Then says Faith, tho' an host shall Encamp against me, yet will I not fear; upon which Unbelief steps forth, and Faith runs to meet him, takes with him five smooth Stones out of the brook, the promises of God, out of his word, with the sling of divine strength says I come unto thee in the name of the Lord of host, the God of the Armies of Israel, whom thou hast defied; Faith boldly attacks unbelief, and says the Lord is my strength and my song, and he is become my salvation; my God and I will prepare him an habitation, my Fathers God and I will exalt him, what if there is no fruit in the Vine and the labour of the Olive fail, yet will I Joy in the *Lord*, I will rejoice in the God of my salvation, he hath made with me

an Everlasting Covenant, well ordered in all things and sure, this is all my salvation and all my desire. But says Giant unbelief, if God would make window's in Heaven, then may these things be; but saith Faith, with God all things are possible, is any thing too hard for the *Almighty*? but says unbelief it is presumption; nay but says Faith, if he bids me come, it is no presumption to come, whosoever will, he saith let him come; if he gives, it is no presumption to take what Heaven gives; tho' he give like himself Immensely rich, infinitely free, and Eternally; therefore while Jesus saith come unto me, I'll follow the Lamb whithersoever he goeth saith Faith, Unbelief being slain by the sword of the spirit he retreats. Then comes up Hope, hope that makes not ashamed, and says, *Psalms, xxxi. 24. Be of good courage, and he shall strengthen your hearts, all ye that hope in the Lord.*

But then Giant Dispair attacks Hope, and saysthy hope is perish'd from the Lord; consider the greatness of thy sins, the aggravations thereof, their Infinite multitude, their black colours, their Scarlet die, and Crimson tincture, enough to sink thee to Hell! but saith Hope, hath not God said deliver from going down into the pit, for I have found a ransom;

ransom: hath not *Jesus* said that he is mighty to save, able to save to the very uttermost? come to seek and to save them that were lost.

Tho' my sins are great as to their merit, and deserving, yet the blood of *Jesus*, as to its merits and deservings is infinitely greater! it merits life for dead Sinners, Pardon for the guilty, Reconciliation for Enemies, Liberty for Captives, freedom for them that are bound; the acceptable year of the Lord and the day of salvation from our God, the year of Jubilee, release from Sin Death and Hell. *Christ's* Death lays a foundation for, and loudly pleads for the life and salvation of sinners; he groan'd, he bled, he dyed, he atoned for Sinners! his blood speaks redemption in Heaven, and on Earth, the same is spread thro' the Churches, to him give all the Prophets witness, that whosoever believes in his name shall receive Remission of sins; I own my sins are many, aggravating and great, powerful to Condemn me, but *Jesus's* blood is more powerful to save me! tho' I had sin'd from Eternity, such is the merit of his *Death*, the value of his *Blood*, that it will save to Eternity! what is *Christ's* person but the object of my hope, his *Blood* but the foundation of my hope; the blessings and promises, but the expectation of my hope!

Lam.

Lam. iii. 21. This I call to mind, therefore have I hope.

Upon this report Giant Despair flies, then comes up the grace of Love, & says, *Jo. xxi. 17. Lord, thou knowest all things, thou knowest that I love thee.*

But Giant Hatred soon attacks, the grace of Love, and says this evil is of the Lord, why should I wait for him any longer? he is as a root out of a dry ground, when I shall see him there is no beauty in him, that I should desire him.

But the Princely grace of Love, soon returns for answer, *Psalms, xlv. 2. He is fairer then the sons of Men.* As the Apple tree amongst the trees of the wood, so is my beloved amongst the sons, he is the chiefest among ten Thousand, white and ruddy, altogether *Lovely*; his Mouth is most sweet, whom having not seen I love; O thou whom my soul loveth! upon which Giant Hatred flies.

Then appears the Princely grace of Joy, and says, *Psalms, xliii. 4. Then will I go unto the altar of God, unto God my exceeding Joy.*

Then ariseth Giant Trouble and Sorrow, and says thou hast sin'd, and sorrow shall follow it, I will therefore come in like a flood and make all my waves and billows to pass over thee.

But what saith Joy, tho' afflictions for the present are not Joyous, but grievous, yet nevertheless they yield the peaceable fruits of righteousness my soul doth Magnify the Lord, my spirit doth rejoice in God my Saviour, because he has bid me ask that I might receive, that my Joy might be full. Then Giant Sorrow flies.

Then appeareth the grace of Patience, and saith

Lam. iii. 26. It is good that a man should both hope, and quietly wait for the salvation of the Lord.

Then cometh Giant Murmuring, and Repining, how long O Lord for ever! hath he forgotten to be gracious, where is the promise of his coming? Then saith Patience, yet a little while and he that shall come will come, the vision is for an appointed time, at the end it will speak, the Lord is not slack as some men count slackness; when the fulness of time was come he sent forth his son, how much more the blessings of his son! will he give the tree and withhold the fruit, the fountain and stop the streams? see *Romans v. 3. 4.* So Giant Murmuring flies away.

Then ariseth Giant Complaint; and says thy hand presses me sore, thou hast set me as a mark for thy arrows, *Gen. xlii. 36. Joseph is not, Simeon is not, will ye take Benjamin also: all these things are against me.*

But then approacheth the Princely grace of Resignation, and divine Acquiescence to the will of God; and saith, *Mark, vii. 37. He doth all things well.* Even so Father, because it seemeth good in thy sight, what tho' afflictions do abound my Consolation doth much more abound; if my Father use the rod it is if need be, it is used in Love, dipt in the Blood of the Covenant, sanctified by his spirit; tho' his ways are in the deep, and his paths of providence in the mighty waters, yet it is a right way to bring me to a city of Habitation, it is the Lords doing. Upon which Giant Complaint flies.

Then comes up Giant Passion, and Revenge, and says in haste I do well to be angry, flies to revenge

venge with the sword resentment, upon every little occasion; takes GOD's prerogative and says Vengeance is mine, and I will repay it.

But it is often stop'd in its fierce onsets, by the Valiant grace of brotherly love, and kindness, and says let brotherly love continue, behold how pleasant it is for brethren to dwell together in Unity. But says revenge, shall I forgive my brother till seven times, says brotherly love I said not unto thee till seven times, but until seventy times seven. Forgive one another as GOD for *Christ's* sake hath forgiven you. upon which Giant Revenge flies.

Then lastly, appears Giant carnal mind, and says be not righteous overmuch, pleads the sensual ease, and gratification of the mind, and the pride of life.

But soon appears the Princely grace of Heavenly mindedness, and says to be carnally minded is death, but to be spiritually minded is Life and peace; avoid fleshly lusts which war against the soul, see *Romans* viii. 5. 6. 7. & 13 verses.

Upon this blow the Giant retreats, and the Army of Hell is routed; and there was three shouts in the divine camp, the spiritual Army; the one you have in *Numbers* xxiii. 21. *The Lord his God is with him, and the shout of a King is among them.* the second you have in *Pf.* cxxvi. 3. *The Lord hath done great things for us, whereof we are glad.* A Third you have in *Rom.* viii. 37. *Nay, in all these things we are more than conquerors, thro' him that loved us.* Thus the Army of grace in the mind triumphs, exults, and leaps for Joy, agreeable to *Psalms*, v. 11. But let all those

those that put their trust in thee, rejoice; let them ever shout for joy because thou defendest them: let them also that love thy name be joyful in thee.

Satan rallied his Troops again, and wou'd fain have kept the field; But the divine Army in line of Battle, approach him with the shield of faith, the sword of the spirit, and the helmet of salvation; with this one word of encouragement from their Prince, *resist the Devil and he will fly from you.* And Satan fell as lightning to the ground, and they overcome him by the blood of the LAMB, and by the word of his testimony.

But in the next place I would observe, that there is joy in an Army in proving Victorious.

So likewise in the Army of divine grace, there is joy in its triumphs over the Army of sin; what is Joy, what is Peace, and divine rejoicings of soul but grace triumphing over the powers of darkness! agreeable to the promise given, *Isaiah, ix. 2.* They joy before thee according to the joy of harvest, and as men rejoice when they divide the spoil. *First*, there is a secret Joy in the mind when an Army is Victorious; so there is a secret Joy in the soul when grace triumphs over sin; the Kingdom of God is not meat and drink, but joy in the *Holy Ghost.* *Secondly*, there is an extensive joy in an Army upon its triumphing over its Enemy; so there is an extensive and expressive joy in the soul when grace reigns triumphant; it rejoices with Joy unspeakable and full of glory. It is a spreading joy, like the joy in building the second temple, which was heard afar off; when an Army is Victorious, the glad tidings

tidings is convey'd on hasty wings to distant Nations, so when the Army of divine grace proves Victorious in the Ministration of the word, in the Administration of his ordinances, or the dispensation of his providence, runs and is glorify'd, what a joy it spreads thro' the camp of the Israel of God see *Acts xv. 3.* Declaring the conversion of the Gentiles: and they caused great joy unto all the Brethren. *1 Thes. i. 8.* Your faith God-ward is spread abroad.

But I wou'd observe in the next place, that the Victory of an Army enhances the glory of their leader. So the Victorious Army of divine grace enhances the praise of *Christ* their leader and commander, it admires his wisdom, in directing and guiding, his power in assisting, his courage and conduct in fighting, gives him the whole glory of the field, the honour of the Battle. Not unto us but unto thy Name be all the glory; advances his Imperial names, his Princely Honours, by exalting his Name above every Name, whether they be Thrones or Dominions, Principalities or powers, and every name that is named not only in this world, but also in that which is to come, *Eph. i. 20.* It is usual upon a Victory gain'd, to dedicate a song of praise in honour to the commander, as a monument of the Victory; so the Church militant, and the Church triumphant both join in this sweet Employment, the Church militant says thanks be unto God who gives us the Victory thro' our Lord *Jesus Christ*; the Church triumphant sings a new song, saying worthy is the LAMB that was slain, nay all the Angels in Heaven, Thousands of Thousands and

ten Thousand times ten Thousand join in their Joy.

But I wou'd observe in the next place, that when an Army is defeated, the honours and trophys of War, are hung up in the Metropolis City, and in the Churches; so when the Army of divine grace has conquer'd a sinners soul, the trophys are set up in Zion, the City of our God *Pf. lxxxvii. 5. And of Zion it shall be said this and that Man was born in her*, when our dear Lord said unto Zacheus make hast and come down for this day is salvation come to thy House; it is said he made hast, and came down and recieved him joyfully. Of Mary Magdalen 'tis said, having much forgiven, she loved much. And Paul says, I who was before a blasphemer, a persecutor, have obtained mercy. So likewise when grace conquers in comforting and enriching the soul, the trophys are hung up in Zion, see *Psalms, lxiv. 1. Praise waiteth for thee O God in Zion*, in short, the trophys of Jesus's Blood and Love, Death and Power, are hung on Zions walls day by day, spread there in the ministracion of the word, therefore says the Lord to Zion, *Isaiah, lx. 18. Thou shalt call thy walls salvation, happy art thou O Israel, who is like unto thee O people saved by the Lord.*

Again I wou'd observe, that when an Army is overcome, it beats a retreat: so when sin is worsted it retreats to its old camp the flesh, and entrenches itself under the cannon of Hell; secure in the carnal mind, under the authority of the God of this world, an enemy may be overcome as to his strength, when he is not slain as to his life, I might struggle with mine adversary and overcome

come him as to strength and Power, he finding it, might retreat and fly away; but yet might remain my constant secret, and open enemy; this is the believers case, though thro' divine strength and Almighty power, he puts to flight the Armies of sin and Satan, defeats their aim, baffles their design, destroys their power, and says I can do all things thro' *Christ* that strengtheneth me. The Army of grace at times has the ascendant in the soul, sits and acts as conqueror over the power of sin; holding authority over them by the Law of God, keeping guard over these spiritual Enemies, with the drawn sword of the spirit, which is the word of God.

But as prisoners in a prison watch the opportunity of seeing the centinals off their guard, that they might break forth in open rebellion, so sin in the carnal mind watches faith the centinal of the soul off its watch tower, then it breaks forth in open rebellion against the Law of God; against the authority of the King of Kings, tho' he has all power in Heaven and Earth: The *Apostle* gives you the reason of this rebellion, *Romans*, viii. 7. *Because the carnal mind is Enmity against God, for it is not subject to the Law of God, neither Indeed can be.* Therefore says the believer when I wou'd do good, evil is present with me, bubbling up like a spring; ready like prisoners to break forth. What will ye see in the *Shulamite*? which leads me in the next place to observe, that a commander of an Army often sends out parties to make Excursions into the Enemies Country; to see if all is clear for the passage of the Army; so the *Lord Jesus* the Captain of the *Lord's* host, said unto *Moses* when he

he led the Children of Israel thro' the wilderness, *Numbers, xiii. 2. Send thou Men that they may search the Land of Canaan, which I give to the Children of Israel, Isaiah, vi. 8. I heard the voice of the Lord, saying whom shall I send, and who will go for us?* Then said faith, here am I, send me; then the Lord saith unto faith, as he did unto *Jeshua*, have not I commanded thee? be strong & of good courage, be not afraid, neither be thou dismayed for the Lord thy God is with thee. Then faith vowed Jacobs vow, and said if God will be with me & keep me in the way that I go, will give me the Bread of Life to eat, and the rayment of righteousness to put on, so that I return again in peace; then shall the Lord be my God.

Faith goes forth, and in the Lord's Name sets up its banner, makes an excursion into the world, finds there a multitude of fluctuating shadows, the Inhabitants with eager vexation of mind, grasping after them! counting themselves most happy when they had fastest hold of a shadow, the tempers of the people to be full of enmity, that not one smile or pleasant look cou'd he enjoy the world throughout: until he came to one fairer than the Children of Men, who spake as never man spake, *John, xvi. 33. These things have I said unto you, that in me ye might have peace.*

The Second, excursion that faith makes is to the gates of divine authority (I mean the Law of God) which had plac'd a flaming sword and fiery Cherubins which turned every way to keep the way of the tree of Life: Faith says how comes this, the answer is in, *Romans, v. 19. By one mans disobedience many were made sinners:* Then

said Faith what was his sin; the answer is in 1 John, iii. 4. Sin is the transgression of the Law, what is the Consequence of this transgression? Guilt; see James, ii. 10. He that offends in one point, is guilty of all: what follows this Guilt? Answer a Curse, see Gall. iii. 10. Cursed is every one that continueth not in all things that are written in the Book of the Law to do them. What is the case of those that are under the Law? the answer is, Gall. iii. 10. As many as are of the works of the Law, are under the Curse: But how shall I be redeemed from the Curse of a broken Law? The answer is, Gall. iii. 13. Christ has redeemed us from the Curse of the Law, being made a Curse for us: Faith still enquires, how shall I have access to the tree of Life, that grows in the midst of the Paradise of God? the answer is in Heb. x. 19. 20. Having therefore Brethren boldness to enter into the Holiest by the Blood of Jesus; by a new and living way; which he hath consecrated for us; observe the old way of Life, and access to God was by mans obedience, therefore a dying way, both to Men and Angels: But this new way, is by the Blood and obedience of Christ, therefore a Living way; a way of Life, Man's happiness at first stood upon his own obedience, therefore fallible; but this new and Living way is of God's consecrating, therefore sure to all the seed that are the Children of the promise. Therefore says Faith, I see atonement is made for sin by Jesus's Blood, wrath is removed by his Death, peace is secured by his Intercession, and righteousness by his obedience; a way into the holy of holies open'd, access to God enjoy'd, grace and Glory bestow'd, Life, Joy and Happiness experienced, as the fruit of divine Love.

This leads me to speak of faith's Third Excursion, which was to the gates of Death, and there it found to its great Joy, this song of triumph, O Death where is thy sting? why Death has lost its sting and has been almost two Thousand years in searching for it, and cannot find it; O Death where is thy sting, will ever be the believers triumph, while Jesus Lives to Intercede, Death will be the gate of Heaven, the messenger of Life, the salutary way to Glory: therefore says Faith looking unto Jesus, tho' I walk thro' the Valley of the shadow of Death, I will fear no evil; for thou art with

me, who hast the Keys of Death! Faith steps a little further, and hears its dying Lord repeat his dying Legacy, John, xvii. 24. Father I will that they also whom thou hast given me, be with me, where I am to behold my Glory.

Upon this, Faith returns flush'd with good News, which he ushers in with a note of Admiration; behold I bring you glad Tidings of great Joy, as to our enemies they are Bread for us, their defence is departed from them, and the Lord our God is with us, fear them not: the way is clear, thro' Life, thro' Death, and thro' the Grave, all is yours, Things present, and Things to come.

Then said Hope, how came you to such tidings to Day? why says Faith, it was a messenger, an Interpreter, one among a Thousand; that had the keys of Death and Hell, that said unto me all that I have heard of my Father, have I made known unto you.

In short, says Faith it was a man with a drawn Sword in his hand that came from Edom, with dyed garments, from Bozrah: it was a Man that told me all things that ever I did, is not this the Christ, whose garments were as white as snow, the hair of his Head like pure Wool, his Throne was like a fiery flame, and his wheels as burning fire, his Countenance was as the Sun shining in its strength, Thousands of Thousands ministred unto him; ten Thousand times ten Thousand, stood before him, saying with a loud voice worthy is the Lamb that was slain, this is he of whom Moses in the Law and the prophets did write; and his name is Immanuel which being Interpreted is God with us. Upon which the Company shouted for Joy, as you have it in Isaiah, xxix. 9. This is the Lord, we have waited for him, we will be glad and rejoice in his Salvation.

This leads me to observe, that a commander provides stores, Magazines, and supplies for his Army.

So Christ, the Prince of the Lords Host provides rich stores and divine supplies for his spiritual Army; and sets off his supplies, by the most full and comprehensive Metaphors. First, the Divine supply is stiled a fountain of Gardens, which denotes, that eternal standing fulness of grace for the Church, a well of Living waters; a well denotes the freeness of his grace, the open access and liberty a soul has thereunto, living, denotes the Life, efficacy, Divine Joy, and soul refreshment that

that Springs therefrom; Waters, denotes the abundance and overflowings of grace, to support and supply the overflowing and abundant wants of the soul; upon which the Apostle says, 1 Tim. i. 14. The grace of our Lord Jesus was exceeding abundant.

To this give all the Prophets witness, see what the Prophet David, the sweet Singer in Israel says, speaking of Christ, Ps. xlv. 2. Grace is poured into thy Lips, which denotes that Heaven had enrich'd the human nature of Christ with all those Treasures of grace, laid up in the Deity; as the souls stock and Divine supply for time and eternity. See what the prophet says, Isa. xxxii. 2. He there describes it as Rivers of Waters in a dry place, which point out the suitability, and reasonableness of the grace of Christ, as well as the overflowings and superaboundings of it, as waters are refreshing in a dry place, so is the grace of Christ to a Barren soul, whose mind is as it were parched by the flames of Divine Holiness, and demand of an Infinite Law; Waters in a dry place, are not only suitable and refreshing, but enriching and profitable, it spreads Life and advantage in all its streams, so the grace of Christ enriches the soul with Heavenly Treasure, makes it rich in faith, rich towards God, being Bless'd with the unsearchable riches of Christ, the grace of Christ spreads Life, Peace, Joy, and advantage in all its Divine streams; therefore says the Prophet, with Joy shall ye draw Water out of the well of Salvation: Water in a dry place, points out the real want of it, and the unexpected supply of it, the dryness points out the real and sensible wants of a poor soul that wants Pardon and Peace, Life and Salvation; or divine refreshment and streams of Consolation: Rivers point out the large and unexpected supply the soul enjoys from Christ, this was the case with the Woman of Samaria, who came to Jacob's well for water, and unexpected found there the well of Salvation, and the water of Life; therefore it is aptly spoken in John, i. 16. Out of his fulness we all receive and that grace for grace.

But let it be observed in the next place; that a General of an Army does not only provide a supply for his Army in one or two places, but lays up stores and Magazines in a variety of Places.

So

So our Head and Chief, the Commander of the Lord's Host has in Infinite wisdom, provided rich stores and Magazines in a variety of places, in the word of God.

First, There is a Magazine of grace laid up for the Church in the perfections of God; as they all stand engag'd to save, support, and supply every soul that waits upon him. That whatever grace and loveing kindness, there is in the perfections of God as they all Harmonize in the Death of Christ, a believing soul may depend on it as its own aid and help, in every time of need; as a Magazine of grace that can never be spent; a Store-House that can never fail, a Treasure that can never be exhausted; as it is God himself engaged in his word for you, Jer. xxii. 28. I will be their God.

Secondly, The Promises of God that contain Life and salvation, it is a sweet Magazine of grace for the soul, what are the promises of God, but a Transcript of his heart; an Epitomy of his Love? Therefore he says, to every one that thirsteth, let him come; whosoever will, let him come, and him that cometh, I will in no wise cast out. Faith finds a secret Magazine of grace laid up in these promises; therefore it goes from promise to promise, as a Bee from flower to flower, till it finds the Honey and sweetness it wants; faith Traverses these spiritual Magazines, till it obtains the Blessings of Joy it seeks for; till Jesus says according to thy faith so be it unto thee.

But Thirdly, The Covenant of grace is a rich Magazine of supply, I have says God made a Covenant with my chosen, and he is said to be ever mindful of his Covenant; now what is God's Covenant but his engaging himself in Infinite faithfulness, to open all the emanations of his grace and Glory, in a way of Love and kindness, to lost sinners thro the Death of Jesus! that thereby he might consummate their Heaven and Happiness in a way consistant with his own Glory; is not the Covenant a Magazine of grace, as sealed with Jesus's Blood? Faith finds such supplies here, that it faith it is well ordered in all things, and sure is all my Salvation, and all my desire, hence it is called the Covenant of Life and of Peace, the better Covenant, the everlasting Covenant; which God has said he will not break, nor alter the thing that is gone out of his Lips, Psalms, lxxix. 34.

But

But lastly, there is a Magazine of Grace laid up in the Oath of God, as it stands engaged for the Salvation and Security of his People; what is the Oath of God? I answer it is God, solemnly by his Word engaging all the Perfections of his Nature, as so many Witnesses that in Blessing he would bless his People; that the Evidences of their Salvation in the Court of Heaven, should be nothing less than the Perfections of his Name: His Love is eternally confirm'd to them by his Oath; therefore says the Apostle, Heb. vi. 13, 14. Because he could swear by no greater, he swear by himself, saying, surely in Blessing I will bless the: Now when a Believer finds that JEHOVAH's Love, is confirm'd, and Ratify'd to his Soul by an Oath immutable, it there finds a Magazine of Grace, as boundless as the Ocean; as deep as Eternity; as rich as Deity; as lasting as his Throne; as unshaken as the Pillars of Heaven.

I might have observ'd that it is usual with Generals to provide what they call the Grand Magazine, all others having their Dependance on it: So Christ the Captain of our Salvation, has provided in his Divine Transaction with his Father, a Grand Magazine which in his human Nature, in Union to the Divine, fill'd with all the Divine Anointings; enriched with all the Blessings of the Covenant; with all the Promises of the Gospel; with all the Settlements of Grace and Glory; with all the Treasures of JEHOVAH's Love to his People; with the Churches Inheritance, the Sea of Happiness for Time and Eternity; in short, Christ is the Fountain of Love; the center of Hope, the Treasure of Joy, inasmuch that all the Magazines of Grace contained in the Oath of God, Promises of God, the Perfections of God, have their Dependance upon Christ, and their Derivation from him, 1 Coll. x. 19. It has pleased the Father that in him should all fullness dwell.

I close with just observing, that it is usual with Generals to guard and garrison their Magazines of Supply, so in infinite Wisdom, has the Captain of the Lord's Host garrisoned and secured all those Magazines of Grace and Glory; that even eternal Love prepared safe and secure, 'tis garrisoned by infinite Power, secur'd for ever in himself; inasmuch, that the People of his love are said to be chosen in him, blessed in him, loved in him, justified in him, sanctified in him, and glorified in him. Therefore while Christ is safe, the Blessings of Grace sure are enroll'd in him; see Coll. iii. 3. Your Life is hid with Christ in
God

God, that when Christ who is your Life shall appear, then shall you appear with him in Glory.

This leads me to the second Thing propos'd, which was, to shew wherein Sin and Grace in the Regenerate, may be compared to two Armies; first as to Sin, then Sin may be compared to an Army as to its Number, when we take a survey of our secret Sins, our Heart Sins, such as Man never seeth; we might say of them as LEAH said of LAB, behold a Troop cometh! As to their Number, they are more than the Hairs of our Head, Stars in the Sky, or Sands upon the Sea Shore; their Multitude is infinite, their Number unknown, like an Army that cannot be numbered; see Ps. lx. 12. O! the Wonders of that Grace, that Pardons such a number of Crimes, such Multitudes of Transgressions.

But secondly, Sin may be compared to an Army for its Strength and Power, with what Strength and Power does the Army of Sin at Times break forth, even in a gracious Soul; see Rom. vii. 19. For the Good that I would, I do not, but the Evil that I would not do, that I do. Sin at Times even in Gods own Children, is as powerfull, and as violent as an Army, that the Believer cries out with the Apostle, Rom. vii. 15. what I hate that do I: Sin in the carnal Mind, is like new Drink in a Bottle, restless till it finds a vent, and bursts forth: The Army of Sin makes such powerfull Onsets at Times, that it seemsto carry all before it; not only by carnal Desires, vain vile Affections, trifling Conversation, the Soul is led away Captive, till it cries out I am carnally sold under Sin. But such is the Strength of Corruption, that it carries away the Passions with wrath and anger, the Tongue with evil Speaking, ready to use wicked Expressions, ready did I say, nay but, how often is this the Case, thro' the powerfull Onset of Sin, and the prevaillency of Corruption, does the Believer do that which his Soul hates? If the Apostle may be believed, this is the Case, Rom. vii. 15. that which I hate do I, 19. but the Evil that I would not, that I do: A Believer hates Sin in Heart, Lip and Life; would fain be holy, spiritual, and heavenly in his Thoughts and Affections, at all Times; but you often hear the Apostles Complaint drop from his Lips, but I find another Law in my Members warring against the Law of my Mind, bringing into Captivity the Law of Sin and Death.

An Army acts with Strength and Power, at Times that it cannot be withstood: So says the Believer, I find the Army of Corruption

Corruption so strong and powerfull that I cannot withstand them: this made the Pious Psalmist to cry out, Ps. lx. 12. mine Iniquities have taken hold of me, so that I am not able to look up, therefore, my Heart faileth me; thus Sin may be compared to an Army for its Strength and Power, which is great indeed, when Peace, Joy, and Divine Prosperity seem to fly before it.

But thirdly, Sin may be compared to an Army for its Life and Activity, O! how active is Sin in the carnal Mind, by Day and by Night, in our Thoughts and Affections, Words and Actions: Says one I find a Law in my Members warring against the Law of my Mind; another Believer says, Ps. xxxviii. 18. I will declare my Iniquity, I will be sorry for my Sin; and then gives the Reason for it, my Enemies are lively and they are strong. The Reign and Power of Sin is slain by the Blood of Jesus, but the Life and Activity of Sin remains in us, that Redeeming Blood might be the more daily precious to us, that Almighty Power might be the more valuable, and Heaven at last the more desirable and sweet.

But fourthly, Sin may be compared to an Army, for its Weight and Burthen, a large Army is very burthensome where it stays long; so is the Army of Sin to the Believers Mind, nothing grieves him like Sin, it is his constant Sorrow and Burthen, he longs to be delivered from it, Rom. vii. 25. O! wretched Man that I am, who shall deliver me from this Body of Sin? It wrings a thousand Complaints from his Mind, that only God and his own Soul is acquainted with; such as an Hypocrite cannot make; to see that God is love, his Word is sweet, his Promises precious, his Grace abundant in Redeeming him from all Evil; and yet find so much Contrariety in his Soul, such burthensome Corruptions, such a weight of Sin that he cry's out with David, Ps. xxi. 10. For my Life is spent with Grief, and my Years with Sighing, my strength faileth me because of my Iniquity; again he says, Ps. xxxviii. 4. Mine Iniquities are gone over my Head, as a heavy Burthen, too heavy for me: Thus Sin in the carnal Mind, might be compared to an Army for its Weight, and Burthen.

But Fifthly, Sin may be compared to an Army for its watchfulness, and unexpected Onsets: Sin is the Devil's Centinel; it watches Faith off its Guard, then it slips in at the Devil's back-Door of Carnality and sensuality; thus it caught David, and what sore Work did it make with him, it broke his Bones, robb'd him of

of the Joys of God's Salvation; It caught Peter, and made him weep bitterly; it caught him among the high Priests Servants, instead of his being according to his Promise with his Lord; tho' all Men forsake thee yet will not I: Sin would fain have pushed Peter to Hell at that Time; Satan had a desire to have him, and forced him near the Brink of Hell; Peter had surely gone, if the everlasting Arms of Christ's Love had not stopped him; for Peter was so near Hell, that he had got the Language of it on his Tongue; that when Sin accused him of being one of Christ's Disciples, he began to curse and swear that he knew not the Man; Strange, what not know the Man Peter, that stretched out his Arm and caught thee when sinking! what not know the Man, that said Flesh and Blood hath not revealed this unto thee, but my Father which is in Heaven; O! what Havock does the unexpected Onsets of Sin make, when it finds the Soul not equipped in the Armour of God; not holding the Shield of Faith, the Sword of the Spirit, nor having on the Helmit of Salvation, nor the Breast-Plate of Righteousness.

But Sixthly, Sin may be compared to an Army, for that seeming Victory it sometimes gets and obtains: Sin with the Sword of Guilt, spreads a dismal Slaughter in the Mind of a Believer at Times, by it the Peace of the Mind is slain, spiritual Affections are wounded hope in Christ fainting, the Life of Love between Christ and the Soul a bleeding, the Mind in a kind of Distraction, till it cries out with the Apostle, Rom. vii. 18. How to perform that which is good I know not. When the Command of Prayer and Praise calls it, it seems to have no Life, to it, if Christ says wait at Wisdoms Gates, and watch at the Posts of her Doors; if it comes, how sluggish, how heartless; tho' Christ says, he that findeth me findeth Life, hear and your Souls shall live: But alas, when the Affections of the Soul are thus captivated by Sin, it seems to have no Ears to hear Christs Voice, no Eyes to see his Face, no Appetite to tast his Love, tho' better than Wine; with the Apostle it Chimes, how to perform that which is good I know not. Sin is a very Conquering Potent Power, it sometimes takes the Believer Captive, holds him in Bondage, stops that Freedom between Christ and the Soul, bars up Communion with the Father, and with his Son Christ Jesus, till the Believer Groans under the Weight of it, being burthened with the Law of Sin, that thus brings him into a spiritual Captivity, Rom. vii. 23.

But

Bat lastly, it might be compared to an Army, for its being conquered and totally subdued; Tho' Sin is as high as Heaven, as deep as Hell, as boundless as the Sea, as strong as Goliath, as tyrannical as the Prince of Darkeness, as powerfull as the torrent Streams of a rapid River: Yet says an inspired Writer, Sin shall not have Dominion over you, and gives the Reason why it shall not; for ye are not under the Law but under Grace; under the Reign of the Prince of Grace, under the Influences of Grace, and the Trophies, and Victories of Grace: Therefore says the Apostle, we are more than Conquerors thro' him that has loved us, over Sin, over Death and Hell; First, over Sin representively, thro' him, as Christ is our Surety and Saviour; all his Actions and conquering Power over Sin is ours; when he said upon the Cross it is finished, that finishing Stroke was not for himself, but for us, as the Captain of our Salvation.

But Secondly, we are more than Conquerors over Sin possessively, as Grace is of a stronger conquering Power than Sin; more powerfull to save than Sin to destroy, therefore it is declared in Scripture, stronger is he that is for us, than he that is against us, as all the Grace of Christ's Person as God-Man, and Mediator, stands engaged to save us to the very uttermost; and likewise it is God's Promise and Declaration, that where Sin has abounded, grace shall much more abound, Rom. v. 20.

But Thirdly, we are more than Conquerors thro' him, over the very Being and Working of Sin; if you ask how, I answer as Sin and Sorrow attended Christ from his Birth, thro' the Course of his Life till his Death; then he said it is finished; he triumphed over it, and then gave up the Ghost: In like Manner, Sin and Sorrow attends the Believer, from his Birth to his Death; but then he says it is finished, he then triumphs over the Being of it; Sin came in by the Life of the Body, and shall depart at the Death of the Body; Christ's Victory was reserv'd for his last Moments, and so is the Believers, for Christ's Conquest is the Believers own, for when he finished Transgression it was for you, and as Sin was always design'd as a foil to illustrate the Glories of Divine Grace in the Salvation of Sinners, so the Believers Conquest over Sin, as to its Nature and Being, is reserv'd till Death; to enhance the Worth of Christ's Death, and the value of his Blood to your Souls; that as Christs Death was a glorious Triumph over Sin, By Virtue of which the Death of the Believers

Body, shall be the Eternal Death of Sin : Thus a Beliver is more than a Conqueror over Sin by Christ.

But Secondly, he is more than a Conqueror over Death, I mean Eternal Death, the Apostle says that sin is the sting of Death : now the broken Law and offended Justice, put all the sins of the People into the Hands of Death Eternal, to execute it to Eternity on all Offenders ; therefore we can have no Victory over Death, unless Death itself be overcome for us, and so deprived of the sting and Power it hath against us ; but this was the Undertaking and Accomplishment of the Lord Jesus Christ, the Prophet Isaiah, having a View of the greatness of his Love, the dignity of his Person, the Almightyness of his Power, the sure Accomplishment of his Undertaking, speaks in a way of Triumph, Isa. xxv. 8. He shall swallow up Death in Victory : Our Grand Enemy shall be destroyed, and he that has the fatal sting shall lose its Power, therefore said the Captain of our salvation, when he faced the Gates of Death, in all its formidable Appearance, O ! Death I will be thy pleasure, the sting of Death is sin : But says the Apostle, Christ hath put away sin by the sacrifice of himself : Hence arises that Triumph of Soul, mentioned 1 Cor. xv. 57. Thanks be unto God, who giveth us the Victory thro' our Lord Jesus Christ.

But Lastly, we are more than Conquerors over Hell, I mean the Powers of Darknes, no doubt but all the Legions of Darknes, are combined together if possible, to destroy every immortal soul : therefore they are stiled Principalities and Powers, and spiritual Wickedness's in high Places : But we are more than Conquerors over them, thro' him that has loved us, see Coll. ii. 15. He has spoiled Principalities and Powers, rode in Triumph over them, as says the Psalmist, led Captivity Captive, ascended on high ; therefore says the Christian, the Accuser of the Brethren is slain, Hell itself gives way before him, and all the Powers of darkness capitulate to the Lord of Hosts, who is mighty in Battle, delivering us the Keys of the Palace Royal, of the Prince of the Power of the Air : Therefore says the Conqueror, I am he that was dead and am alive, and behold I live for evermore Amen ; and have the Keys of Hell and Death ; upon this View, the Christian is directed by the Apostle above all Things, to take the Shield of Faith ; and what improvement the Christian makes of the Shield of Faith, in Christs sufferings and Triumphs, is worthy our Joy, and Observation, in Rev. xii. 11. And they overcame him by the Blood

Blood of the LAMB and by the word of his Testimony. Thus you see that Sin may be compared to an Army for its being totally conquer'd; and Eternally subdued by Christ and the Christian thro' Christ.

I close this Head with a word of Comfort, to a Soul that groans, being burthened, with the workings and raisings of Corruption.

Tho' thou findest Sin in thy corrupt Nature, Infinite as to its number, Strong as to its strength, Wakeful as to its diligence, Powerfull as to its Onsets, yet it shall never destroy thee; for Remember, thou art more than a Conquerer thro' him that has Loved thee, he that dyed and shed his Precious Blood to atone and Conquer for thee, now ever Lives to plead the Conquest and Triumphs of his Blood for thy redemption, and Victory over Sin, as to its Number, Strength, Life, and Power; while Christ's Power is Infinite to Conquer for thee, thy Soul shall never be overcome, while his Arm is Almighty to support thee, it can never sink, while his Blood is Infinite to save thee, thy Soul can never be Lost, while Christ's Righteousness is spotless and Glorious to adorn thee, thy Soul shall never be found naked, While his fulness of Grace and Glory is Infinite to supply thee, thy Soul shall never want; in short, if the Wine of his Love can Cheer thee, thy Soul shall never Faint, if the Bread of Life can suffice and stay thee, thy Soul can never Perish with Hunger, if the Promises of Life and Love can Comfort thee, thy Soul shall not die Mourning, if the Oil of Joy can make thee glad, the Blessings of Grace make thee Rich, thy Soul shall neither be poor nor Sorrowfull, if the Strength of Israel can support thee, thy burthens shall never sink thee, for the Eternal God is thy refuge, and underneath are his Everlasting Arms, if all the Love in Jesus Christ, the Treasures of Grace in his Life, the atonement of his Death, the Power and Prevallency of his Blood before the Throne, can save thy Soul, it shall be saved in the Lord with an Everlasting Salvation, for all is yours and ye are Christ's.

But this leads me to the Third thing proposed, which was to shew that these two Armies may be seen in a Believer; what will ye see in the Shulamite but as it were the Company of two Armies? First, then the Army of Sin may be seen in a Believer in Christ; First, Sin appears to be in a Believer by the Law and Testimony of God's Word, if it declares it to be seen in our Fore-fathers that are gone to glory, let us not distress ourselves, if it be seen in us,

are we greater than our Fore-Fathers? the word of God testifies that they are gone to glory; it declares that thro' much Tribulation they washed their robes, and made them white in the Blood of the LAMB; washing denotes their Defilement, which is recorded by Solomon in Eccl. vii. 20. For there is not a just Man on Earth that doeth good, and Sinneth not. And the Apostle John confirms it, 1 Eph. i. 8. If we say we have no Sin, we deceive ourselves, and the truth is not in us. If Sin be thus recorded to be in our Fore-Fathers, are we greater, or do we expect to be brighter then they? then how untrue is that Doctrine that says we are perfect here, how Vain to expect a Sinless perfection in this Life.

But Secondly, Sin is to be seen by a Believer in the light of his own Experience, or else the great Apostle could not see when he wrote his Epistle to the Romans, vii. 23. But I see another Law in my Members, warring against the Law of my Mind. If it be Lawful for one to speak for another, I believe, that a gracious Soul sees more of Sin after his Conversion to God, than ever he did in his Life before. Often times Sin struggles in the mind with such eagerness and strength, that the Believer himself finds his heart a Sea of Sin, a sink of Iniquity, a Fountain of Impurity, the streams of which are at times so strong and powerful, that the Believer fears it shall be carried to Hell by them; and under its prevallency says I shall one Day Perish; and with the Apostle, I am carnally sold under Sin, what I hate that do I.

Hence Reader observe, if this be thy Case, it was the Case of the great Apostle before thee, and that no Affliction has befallen thee but what is common to the Brethren; for my Part, I have often thought, that if the seventh of the Romans had been left out of the Bible, all the Book of God besides, could hardly have comforted my Soul: Finding such Workings of sin, such aboundings of Iniquity; such vileness fill my Heart, with Estrangement from God; such a warfare in my Soul; such a striving for the Mastery, that I must have given up all hope of Heaven and Happiness, if the Apostle had not told me that he felt, that when he would do good, evil was present with him, and the good that he would do, that he did not: Let it be observed, that this struggle between the two Armies, this soul conflict may be very great in the Mind, yet unobserved by all around, and only known to God and the poor soul; its Language is best known in the
Apostles

Apostles Groan, O wretched Man that I am, who shall deliver me. But let it be observed, that in all these struggles, sin in Believers, is like Prisoners in a Castle not to rule, but to be reigned over, tho' like Prisoners they may mutiny and make much disturbance, yet they are to be subdued by the Authority of the King of Kings, in the display of the Banner of his Blood, and scepter of his love; it is his Royal Grant from Heaven, see Rom. vi. 14. Sin shall not have Dominion over you.

But thirdly, Sin is seen in the saint by daily Observation, to this give all the Prophets witness, the meek Man Moses spake unadvisedly with his Tongue, the most patient Man cursed the Day he was born; the strong in Faith was subject to Fear, the Man after God's own Heart says against thee, and thee only have I sinned and done this evil in thy sight; the wise Man after rich Manifestations fell into grievous Folly; the most zealous the most called, tho' all Men should deny thee, yet will not I; yet he said, I know not the Man. Hence observe two Things, first that the slips and failings of God's Children, are left as Warnings to guard against the Enemy, to stand always upon our Watch Tower, strong in the Lord, let him that thinketh he standeth, take heed lest he fall. Secondly, the Failings of the saints are left for our Comfort and Consolation, under our many Failings and Infirmities; seeing that some more eminent than us in the Divine Life, had their slips and back-slidings; yet the Lord loved them, healed their back-sliding, and took them home to glory: Therefore we may humbly hope, that the Lord will heal our back-slidings, restore to us the Joys of his salvation, for he is our God, as well as our Fore-Fathers God.

But Fourthly, when may sin be seen in a Believer? First, when it meets with Losses, Crosses, and Disappointments in its Desires and Expectations, then it thinks it does well to be angry, till the angry Passion runs beyond Moderation, and places itself in the Chair of Rage and Revenge; knows not how to forgive, so unhappy as to feed the sinfull Flame, with the Fuel of Hell, against his Brother, and his Mothers son; thus the Christian appears at times weak like other Men, and let the Christian remember, that this is his sinfull Infirmity, a vail from Hell to cover thee, pleasing to the Devil, dishonourable to God, and your Character as a Christian, disturbing your Peace as a Believer in Jesus. Secondly, Sin is seen in a Believer, when he draws near the Throne of Grace, when

when he would fain pour out his soul unto the Bosom of his God, and enjoy Communion with his heavenly Father; the Lake of sin springs forth, to draw off the souls desire, to veil the Object from the Eyes of its Mind, to spread an Estrangement between Christ and the soul, (if possible to stop the Channels of Jesus's Love,) barr the Mind from Divine Enjoyment; clips the Wings of Faith; cools the Flame of Love; harasses the poor soul in all its addresses to its God, till the Believers Experience becomes a true Interpretation of the Apostles Phrase, when I would do good evil is present with me. Thirdly, Sin is seen in a Believer in the House of his God, I will say the soul go up to the Altar of God, to God my exceeding Joy: With this Petition, let me see thy Power, and thy Glory, so as I have seen it in thy sanctuary. But alas, how does this lurking, this inwrought burthensome Companion, disturb the Christian, even in the solemn solemnities of Zion? True, it honours God with its Presence there, but often where the Heart is far from God; as one diverted by sin, caught by alluring Charms of Life, pursuing the Heights of Vanity; at other Times sunk into the Depths of Anxiety, in both Respects the Word of Life becomes a dead Letter to it; and the opening Book of God, the Treasure of Heaven, of Life and Love, of little savour to his Mind; this plainly proves, that there is an Enemy within sowing his Tares, choaking the good seed of the Word of God, hindering the Fruit of Faith and Love, to his adorable Redeemer; and that Joy and sweetness it was wont to find in that Place, where his Honour dwelleth.

But Lastly, Sin appears in the Believer at the Enriching Ordinance of the Lords Supper; a Christian is at times delighted, to think that there is an Ordinance, Instituted, to Commemorate the unknown, Inconceivable, Unutterable Love of Christ to his soul, in his Incarnation, Life, Death, Sufferings and resurrection; desires to know nothing else but Jesus Christ, and him crucified, whom to know is Life Eternal; therefore, the believing Soul, with Joy, Commemorates the Glories of Incarnate Love, Wonders with Holy Admiration, how the Brightness of the Fathers Glory, could be a Man of Sorrows, and acquainted with Grief; how the God of Glory, the Glory of the divine Nature could take on him his Nature, how the Eternal, selfexistant Perfections of the Deity, could be Vail'd in Humanity, he whom Angels adore, lie in a Manger; he whom the Heaven; nor the
Heaven

Heaven of Heavens cannot contain ; Bound in Swadling cloths ? what, the God of Nature, hang on the womb of Nature ? what the Life of Heaven to hunger ? what, the Living Fountain of sweetness, the Eternal Spring of Joy to say I thirst ? O ! great is the Mystery of Godliness, God was made Manifest in the Flesh, herein is Love.

But further, the Believer likewise remembers, and Commemorates his Saviour's Dying Love, looks upon all his Wounds as the deep Engravings of the Love of the three that bare Record in Heaven ; beholds them as the dear and sure refuge of his soul ; as the standing Witness in Heaven, and the Church, of his Love to sinners : Therefore, the Believer views the sorrows of Christ's soul, when his soul was made exceeding sorrowfull unto death ; suffering in its room and stead ; bearing all its sins, being transferred over to him, charged on him, placed to his Account ; views him answering for them to Law and Justice, in all the Demands of Wrath ; sufferings, soul for soul, body for body, life for life, death for death ; views his blood and death as a propitiation to God, a satisfaction to divine Justice, an addquate price for the redemption of his soul ; the sufferings of Christ are viewed as the sufferings of an infinite Personage, therefore infinitely available, to answer all the Ends and Purposes of an infinite salvation ; it secures salvation as firm as his Throne, because it has all the merit of Duty in it, the Human Nature of Christ Suffering in Union to his Divine, thereby became pregnant with all the Glories of the God-Head ; is an Infinite Law broke ? his Blood and obedience is Infinite to Answer for it, is an Infinite Justice offended ? his Blood is Infinite to satisfy for all Offences ; is the Wrath of Heaven Infinite ? his Blood is Infinite to appease ; is Sin Infinite as to its Number, and Guilt ? his Blood is Infinite to make an atonement, see Eph. i. 7. Yet at this solemn Ordinance where Jesus's Bleeding Heart and dying Wounds ; so ardently express the Wonders of his Love, Sin is seen, it makes its Appearances in the Mind, with all its Perturbations and Anoyances ; rises like an Army, comes in like a Flood, presses hard upon him, till the Believer cries out, we that are in this Tabernacle do groan being burthened.

But this leads me to the Last thing proposed, which was to shew wherein the grace of God is seen in the Soul, having already pointed out wherein it may be compared to an Army.

But

But now wherein it may be seen ; First then, in the Change and disposition of the Mind, the Apostle in his Epistle to the Ephesians, lets them know what they were by Nature, and what by Grace ; by Nature he told them that they were darkness, but by Grace they were Light in the Lord ; by Nature they were dead in Trespases and Sins, but by Grace they were quickened with Christ ; by Nature they were afar off, but by Grace they were made nigh to God ; by Nature Children of Wrath, by Grace Heirs of Heaven ; an Instance of the Grace of God, being seen in that Change it Works in the Disposition of the Mind, You have in Acts xxvii. 9. Where the Apostle says, he verily Thought he ought to do many Things contrary to Jesus of Nazareth : But see what Grace does when it Reigns Triumphant over the Mind, Acts ix. 6. He trembled and was astonished, said Lord what wilt thou have me to do ?

But Secondly, the Grace of God is seen in the Soul by that Savour and Relish it has for Divine Things ; that Appetite it has for the Bread of Life, that came down from Heaven ; the Grace, Riches, the Glory and fulness of Christ, is Bread to eat, that the World knows nothing of ; all the Promises of Grace, all the Blessings of Life, being laid up in the Human Nature of Christ ; makes Christ's Fleshmeat indeed to his Soul ; heavenly Manna, Angels Food, the Bread of Life.

Thirdly, The Grace of God is seen, in those thirsty panting Desires of the Mind, after those Streams that make glad the City of God ; the Believer is glad at Heart, that there is Wells of Salvation, Springs of Grace, Fountains of Love, waters of Life ; promised and provided to supply its Wants, so thirsty is the immortal Desires of his Soul ; this supports the weak, cheers the fainting Soul, when it hears that these living Waters flow free from God, without any Reluctancy, free to the Soul without any Motive ; whosoever will, let him come, this is Heavens Proclamation ; him that cometh, he will in no wise cast out ; this is Heavens Royal Grant, and Divine Promise : This encourages the Soul to say, to whom Lord shall I go, but unto thee who hast the words of Eternal Life.

But Fourthly, the Grace of God is seen in the Soul, by that true Love it has to the Lord Jesus Christ, which discovers itself in its speaking of him, and cleaving to him, and Delight in him ; first in speaking of him, if it speak of his rich odoriferous Name, his Ointment poured forth ; if it speak of his exalted Name,

it is as a name above every name that is named, whether in this world, or that which is to come, if it is his incarnate or complex name, it is Immanuel, which being interpreted is God with us, if it is his saving name, it is Jesus, for he shall save his people from their sins; if the soul speaks of his glory, it is the brightness of his Fathers glory, if of his relative or mediatorial glory, it is the glory of Israel, if of his deity, it is God over all, blessed for evermore; if it speaks of his garments, they smell of myrrh, and frankincense; his vestments being dipt in blood; if the soul speaks of his person, it is, he is fairer than the sons of men, white and ruddy, the chiefest among ten thousand, yea he is altogether lovely; if of his love, it is better than wine, if of his kindness it is exceeding abundant, of his mouth it is most sweet, of his lips, they like lillies drop sweet smelling myrrh: thus says the Apostle, to them that believe he is precious, more precious than rubies. Secondly grace is seen in cleaving to Christ, see Acts, xi. 23. And when he came and had seen the grace of God, was glad, and exhorted them, that with full purpose of heart they would cleave unto the Lord; as the ivy cleaves to, and clings about the rock, and finds thereby support and strength from it, being too feeble to support itself; so a believing soul from a sense of its own feebleness, and weakness cleaves to Christ, who is the strength of Israel, and finds support from him, as the rock of his salvation. Thirdly, grace is seen in the soul by that delight it takes in Christ, the ambitious man delights in his honours, the covetous man in his riches; but the gracious soul delights in the Lord Jesus, whom have I in heaven but thee &c. There is something remarkable in our dear Lord's words to his Father, wherein he says, I was daily his delight, and the Father witnesseth the truth of this by the prophet Isaiah, he says, behold my servant whom I uphold, mine elect in whom my soul delighteth; but does this prove the Father's delight, and the churches delight to be the same, centering in the same object? yes, for says the prophet Micah, speaking to the church; the Lord whom ye seek shall suddenly come, even the messenger of the covenant in whom ye delight; it delights in the knowledge of him and communion with him, therefore says the soul, I sat under his shadow with great delight, and his fruit was sweet to my taste; thus grace is seen, in that true love it bears to the Lord Jesus.

But Fifthly, grace is seen in the soul, by that resignation unto, and divine patience it bears up under the afflictions and dispensations of divine providence: the steps of divine providence are often in the deep, and his ways in the dark, every spring dry, every door of hope shut, every thing looking darker and darker; yet faith resignation, he doth all things well, it is the Lord, let him do what seemeth him good; if he bring me by a rough way, it is to a city of habitation, if my way be thorny, my shoes shall be brass; these waves are not to overwhelm me, but to waft me to my heavenly shore; this storm is not to drown me, but to hasten me to my desired haven, it is if need be, that I am afflicted.

But Sixthly and lastly, grace is seen in the soul, by that longing desire it has for glory; what is glory, but the consumation of of grace? as all rivers have their derivation from the Ocean, so all the springs of grace, are derived from the Ocean of glory; likewise, all springs and rivers center in, and are swallowed up in the Ocean; so all springs of love, and rivers of grace, center in, and are swallowed up in the Ocean of glory: therefore it is, that when a believing soul hears that Christ has prayed for it, to be with him, where he is, to behold his glory, that he has prepared a mansion in glory for him, that an inheritance incorruptable is reserved for its enjoyment, that a new song awaits for it, to see Jesus as he is, a crown, a kingdom to be enjoyed; it says Amen, even so come Lord Jesus, come quickly; it desires to be happy in his happiness, to shine in his beams, to be swallowed up in his fullness, in whose presence there is fullness of joy, and at whose right hand there are pleasures for evermore. Thus, grace may be seen, by that change and disposition it works in the mind, by that spiritual appetite, and divine thirst it creates in the soul, by that true love to Christ, it implants resignation to his will, and desiring to depart to be with Christ, which is far better.

I close, with just observing three things, first, is sin compared to an army? is it seen in the Shulamite, the church of Christ, the gracious soul? then let not the weakest believer in Christ, distress his own soul, nor write bitter things against itself, when it finds sin like an army for power, and strength in his mind, or in the Apostles words, when it finds a law in its members warring against the law of its mind, for these struggles are a sure sign of spiritual life in thy soul; if there had not been spiritual life in your mind, you would never have groaned, under the body of sin and death; if there had not been the law of God in your mind, you would

would never have complained of the law of sin in your members; this warfare, this struggle, this combat of soul, it is a sure proof that you war a good warfare; tho' sin like an Army might spread itself thro' soul and body, and Satan its Prince and commander, might lead the van, unbelief come up in the front, revenge and passion wheel to the right, murmuring and repining turn to the left, the Troops and straglers of Hell make up the rear; and thus thy poor soul be beset and besieged with the army of sin; nay, but if taken captive by the law of sin and death, yet distress not thy soul, for greater is he that is for thee, than he that is against thee; tho' at times thou mayest be taken prisoner, yet the strong man armed, shall never destroy thee, while a stronger than he is engaged for thee, if it were possible for sin to take you to hell, Christ would redeem you therefrom, for he has the keys of hell and death; but thou shalt never go there, tho' Satan has an army of sin in thee, to destroy thee; but Christ has a stronger army of grace in thy soul to save thee, and that shall shortly sing with holy triumph, we are more than Conquerors thro' him that loved us.

But Secondly, if the the grace of God is seen in the Shulamite, in the believing soul; then it should henceforth be the concern of the believing soul, that God might see much of it in his thoughts, and affections, that the world might see much of it in his words and actions: let your conversation be seasoned with salt, ministering grace to the hearers, that by the grace of God you might have your conversation in the world; let the grace of God be seen in your reverence of his name, in your constant and steady walk in his ways, in your submission to his will, in your ardent and flaming love to the Lord Jesus, and breathing after heaven and happiness, this is the way to adorn the doctrine of God your Saviour in all things.

Thirdly, if two armies are seen in the Shulamite, then let not the world expect too great things from the believer; what will ye see in the believing soul, but as it were the company of two armies; the army of sin, and the army of grace. Sometimes a lively faith, and chearful hope; at other times powerfull unbelief, and a trembling fear; sometimes quite spiritual and Holy, Heavenly and sublime; again, earthly, carnal and sensual; full of Joy, then again sink in sorrow, the old man and the New, sin and grace, flesh and spirit, a bush on fire yet unconsumed, not as tho' we had already attained, or were already perfect, but we press forward towards the mark.

Lastly,

Lastly, if the Believer has an army of sin to grapple with, and shall as sure as Christ lives, be an eternal conqueror over them, this should encourage the Christian, to draw the sword of the spirit, which is the word of God, and fight valiently against sin: nothing encourages a warrior like a prospect of sure victory: so the sure victory and certain conquest that the believer has by the army of grace, should engage him to act with all the warlike courage of soul, against sin within, and all the appearances of sin without; and say with the Psalmist, tho' an host shall arise against me, yet will I not fear; for thro' God I shall do valiently, for 'tis he shall tread down mine enemies, this do, and the God of peace shall be with you.

P O S T S C R I P T.

DEAR READER,

The perusing of this piece, undoubtedly calleth for thy soft and candid judgment, not only on account of my mean and abject abilities, as I cannot display greater abilities than providence has given me: But herein, those are not displayed, on account of the three-fold imprisonment I then suffered when I wrote it: yet I will venture to say, it contains food for thy soul, Joy for thy mind, unless thou hast too great an acquaintance with the secretary of Hell; if you ask me, who I mean by the secretary of Hell, I answer, some call him old prejudice, but I call him the Devils battering Ram, which he erects in Zion, to batter down the joy of the Gospel, and the comforts of the saints; that the one cries, ah my leanness, my leanness; the other, who has believed our report: therefore, if it proves no pleasure, nor joy to your mind, it is owing to your too great intimacy with the Devils old companion, for prejudice always picks quarrels, and spreads false reports on things spiritual, and would quarrel with Saints and Angels, with God and glory, was he to be admitted into Heaven, but as fond as some persons are of this secretary here, he will counsel them no more beyond the grave; but dear Reader I hope better things of you, tho I thus speak; grace be with all them, that love our Lord Jesus in sincerity.

F I N I S.